THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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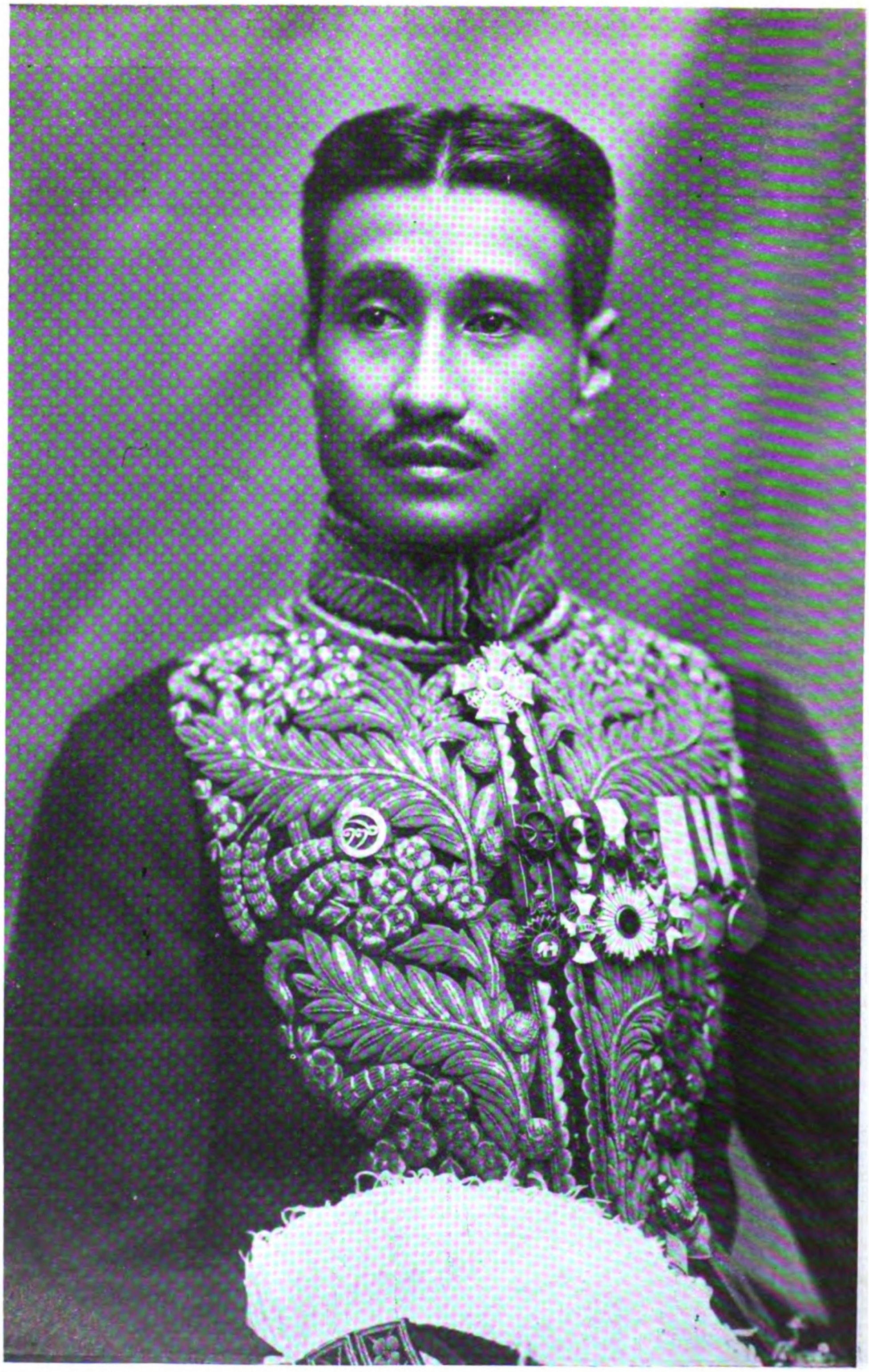

HIS EXCELLENCY PHRA CHAMMONG DITHAKAR, SIAMESE MINISTER IN TOKYO

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THE JAPAN MAGAZINE

VOLUME THREE MARCH, 1913 NUMBER ELEVEN

THE SIAMESE LEGATION IN TOKYO

By "J"

JAPAN opened international intercourse with Siam in much the same way as she did with Portugal, Spain and England; that is, chiefly through the traders and other merchant adventurers of these countries, who came fortune-hunting into the Pacific in the sixteenth century, keeping up communication between the various countries along its northern shores. Nor was the experience of Siam in dealing with the representatives of the west very different from that of Japan herself. The first western visitors to Siam were the Portuguese, who were in time supplanted by the Dutch; and between these and the English arose the same spirited rivalry that was seen in their intercourse with Japan. There was a friendly interchange of letters too between the ruler of Siam and king James I of England, just as there was between the same monarch and the authorities in Japan. In time Englishmen began to be utilized by the Siamese for the introduction of western methods and a more modern civilization, in the same manner as Will Adams had been used in Japan; but the East India Company, which apparently assumed the right of controlling all British subjects in the East, grew jealous of the independent employment of Englishmen by the Siamese, and made some attacks on them, leading to loss on both sides.

In matters of religion too Japanese history repeats itself in Siam. The Buddhism of Ceylon early took root in Siam; and when the European missionaries followed their flags into that country, they found the same difficulty in contending with the Buddhists, that they experienced in Japan; and, alas, made the same mistakes. The Portuguese and Spanish friars were the most aggressive in Japan; while in Siam the French appear to have lead the onslaught against what was regarded as

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a false religion. Intercourse between France and Siam began about 1580 under the great ruler, Phra Narain, the Hideyoshi of Siam; and a French adviser was in the service of the Siamese government. This man was a Cephalonian adventurer named Constantine Phaulcon; and on his advice the Siamese authorities sent an embassy to the French king, Louis XIV. In this negotiation the eagerness of the ambassador for the Siamese king's conversion to Christianity, let to intrigues between Phaulcon and the Jesuits, and as the Siamese suspected an intention on the part of the French to establish supremacy on the death of Phaulcon, persecution of the Christians was the result, just as it was in Japan some years later. It is, indeed, likely that the Japanese authorities had already heard about the experience of the Siamese in regard to the Jesuits, which may have done something to put Hideyoshi and Ieyasu on their guard, apart from the incidents tending to excite suspicion, that undoubtedly happened in Japan.

Coming constantly in contact with Portuguese, Spanish, Dutch and English traders, who were calling at Siamese ports, the Japanese naturally were attracted to that country as a source of profit, and their ships began to ply there as in other waters of the Far East. During the Middle Ages the Japanese were more distinguished among eastern nations for their maritime enterprise than we of to-day are apt to suppose. Korea, China, Formosa, and even the distant Philippine islands and Cambodia, as well as Siam, saw the Japanese merchant ships appear along their coasts, now as peaceful traders, and again as mere buccaneers. Some of these early Japanese adventurers created terror in the Siamese, and compelled the country to pay tribute to Japan. It will be remembered that Hideyoshi approached the Philippine authorities with a view to exacting similar tribute, but the presence of the Spanish prevented any attention being paid to the demand. It is said that Siam first paid tribute to Japan in 1605, when Ieyasu sent a letter to the king of Siam. Again in 1608 and in 1610 the Shogun sent a missive to the Siamese monarch asking contributions of guns and ammunition. Many Siamese came to Japan, and there was a considerable emigration of Japanese to Siam.

The story of one of these early Japanese adventurers to Siam reads like a tale of the "Arabian Nights." Yamada Nagamasa, a man of Suruga, sailed on a buccaneering expedition to the Siamese coast some time in the early 17th century. He found the country beset by enemies on all sides, and the inhabitants helpless before them. Yamada Nagamasa landed with his men, and putting himself at the head of all the Japanese in the country, he led an onslaught against the invaders of Siam. As there were several hundred Japanese merchants settled in Siam at the time, the hero had quite a force at his disposal, though it is said he was also joined by a detachment of Siamese regulars, the combined forces at last putting the enemy to rout. The king of Siam was so overwhelmed with satisfaction at the national deliverance that he gave the hand of his daughter in marriage to Yamada Nagamasa, thus cementing the relations between the two countries. From this time trade between Japan and Siam continued to

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flourish, and intercourse became more congenial and frequent. In August, 1625, the Shogun sent a merchant ship to Siam; and in the following year an envoy from the Siamese Court came to Edo to return thanks for the assistance Japan had given to Siam. It was about this time that Yamada Nagamasa, now prime minister of Siam, sent an acquaintance of his, Inouye Tarobei, to the Court of the Shogun, bearing a precious tablet dedicated to the Sengen Shrine in Suruga. The picture on the tablet repesented a warship. With the tablet came the following message: "When in my own country I was a devout believer in the god of Sengen; and the battle which I was fortunate enough to win in the land of my adoption was entirely due to the help of the god Sengen. Now I have the honour to dedicate this votive offering, the picture of a warship, to the honour of the said deity." Inouye faithfully carried out his mission, and the sacred tablet is extant to this day.

In the year 1633 a wealthy Japanese shipowner, named Sumikura Yoichi, despatched one of his ships to India, under command of a brave seaman named Takahashi Tokubei. The first mate of this vessel, also Tokubei by name, was known for his dauntless and adventurous spirit, and has won for himself in Japanese history the title, Tenjiku Tokubei, that is, Tokubei of India. The fact that this hero has been made the subject of Japanese drama will indicate the place he occupies in the mind of the nation. This Tenjiku Tokubei called at one of the ports of Siam with his ship in 1634, and was received in audience by Yamada Nagamasa, who was now a great man with his master, and veritably a prince of the country. This was regarded as an auspicious event; for the number of Japanese emigrants in Siam at that time must have been many hundreds, and the part they took in the affairs of the country was not slight. But, "let him that standeth take heed lest he fall," and so the next thing that happened was, Yamada Nagamasa became a victim of poison at the hand of one of his own countrymen. History records that after this the position of the Japanese in Siam became more uncertain and that at last they were banished from the country. At any rate, in 1636 when the Shogun issued an edict prohibiting all trade with foreign countries, commercial intercourse was out off with Siam, though trade continued to be more or less carried on by means of the Dutch ships, down to the year 1745. What ultimately became of the remnant of Japanese settlers in Siam remains a mystery. It is difficult to believe that all were driven out of the country. Probably they became absorbed by the Siamese, so that after a few generations their ancestry was forgotten. Still they were not without some permanent effect on the country; and it is said that even to-day some traces of their existence are not wanting.

Thus from the middle of the 17th century down to the year 1875 there was no regular or formal intercourse between the Courts of Tokyo and Bankok. In the year last mentioned Otori Keisuke, one time Japanese Minister to Korea, was despatched by the Tokyo government on a mission of investigation to Siam. He was asked to observe the natural features of the country, the manners and customs of the people and the progress of their industries, arts and

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civilization. Somehow there was no definite outcome of this mission, until in 1887 Prince Deva Ouguzé, an envoy from Siam, arrived in Japan, and was accorded a hearty welcome by the Emperor and Government. The Prince presented to the Emperor of Japan the Grand Order of the White Elephant, as a mark of highest esteem from the Sovereign of Siam, and in turn received from his Imperial Japanese Majesty the Grand Cordon of the Rising Sun. This was the formal commencement of regular diplomatic relations between Japan and Siam; and these relations have continued to grow stronger and more amicable with the years. From the time of the formal opeing of international intercourse many Japanese experts in science and war began to be employed by the Siamese government; and this feature of our relations became still more conspicuous after the war with China. Japan's great achievements both in war and peace have tended to increase the confidence of Siam; and the King of Siam has always evinced the highest regard for the Imperial Family of Japan, and taken a lively and intelligent interest in our progress. Siam now regards Japan as a sort of elder brother in the Far East; and is disposed to follow the lead of our policy in many ways.

Japan opened her Legation in Bankok in 1897; and Inagaki Manjiro was appointed our representative to the Court of Siam. In 1900 Siam sent another minister to Tokyo. The present representative of that country to the Court of the Mikado is Phra Chammong Dithakar, Esquire. Our Minister at Bankok is Mr. Sakuya Yoshida. Our representatives in Siam have always received the warmest welcome from the Court and the people; and we feel assured that the experience of the Siamese ministers in Tokyo have been the same. Relations between the two nations grow more intimate as the years go on; and this not only for diplomatic and international reasons, but there is a strong racial and religious bond that gives Japan and Siam a special interest in each other. Neither in race nor religion are the two nations so very dissimilar, although each has strong distinguishing features alien to the other. Whether any of the ancestors of Japan came from Siam, it is not easy to decide with any degree of conviction. But Buddhism, which has had so strong a hold upon Siam, has had an equally powerful influence over Japan. The Imperial Court of Japan continues to regard the Royal Court of Siam with increasing respect; and the esteem is undoubtedly mutual. The many Japanese employed in the service of the Siamese government also tend to promote good relations between the two countries. The Siamese language is taught in the Tokyo College of Foreign Languages; and in commerce and trade the Japanese are taking an increasing interest in things Siamese. The King of Siam frequently spoke of paying a visit to Japan while he was still Crown Prince; and Japan will ever look forward to the day when she can have the high privilege of extending her Imperial favour to some member of the Royal family of Siam, as such a visit would be deeply appreciated and welcomed by the whole Japanese Empire.

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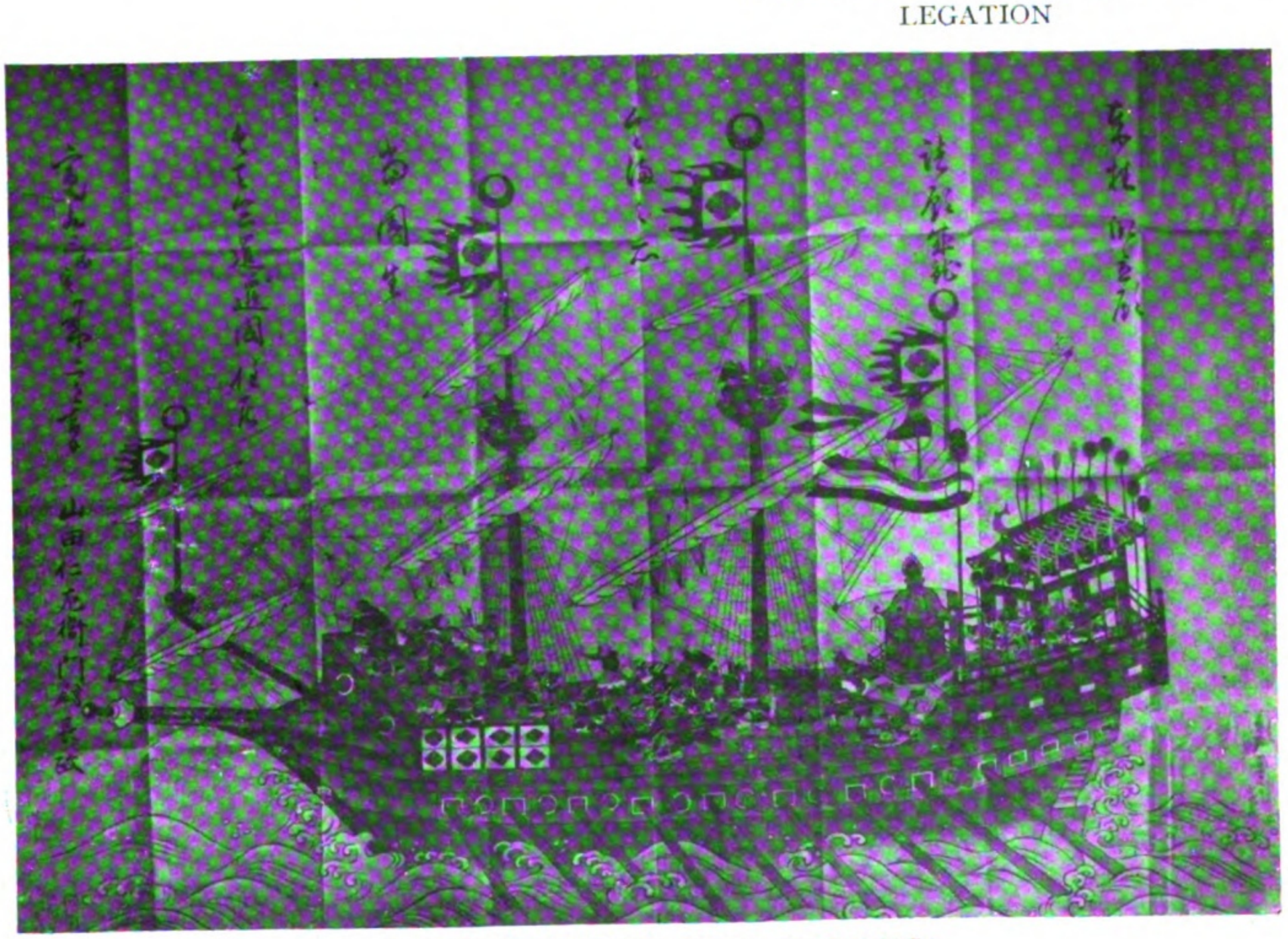
YAMADA NAGAMASA

MR. LUANG PITHET POCHANAWISUDH,
SECOND SECRETARY, SIAMESE
LEGATION



A BATTLESHIP OF YAMADA NAGAMASA

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DR. T. YOKOI

A CLASS OF SOLDIERS GRADUATING IN AGRICULTURE AT THE TOKYO AGRICULTURAL COLLEGE. *Classe de soldats prenant leur degreè au Collège d'agriculture de Tokyo. Soldatengruppe nach Beendigung ihrer studen an der Ackerbauschule von Tokyo.*

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"BEATING SWORDS INTO PLOWSHARES AND SPEARS INTO PRUNING HOOKS"

By DR. JIKEI YOKOI

(PRESIDENT, THE TOKYO AGRICULTURAL COLLEGE)

JAPAN has by some been regarded as a warlike nation, drafting hundreds of thousands of her sons annually by conscription from the farms, and turning them into fighting men to menace the peace of the Far East. That this is altogether a mistaken notion is clear to anyone who takes the trouble to understand methods of military education in Japan. Japan is today teaching her young recruits, not only how to defend their country in time of need, but how to beat their "swords into plowshares and their spears into pruning hooks," so as to be ready at the end of their term in barracks to return to the farms and fields more intelligent and practical agriculturists than when they responded to the call of consription. The necessity of imparting agricultural knowledge to soldiers has been felt in all countries, but nowhere more so than in Japan, where the great majority of annual recruits to the army come from the rural districts. Many of these are only glad to escape from what they regard as the drudgery of the farm; and after two or three years of city life, they are very loath to return again to the farm on the conclusion of their period of military service. Hitherto many of them have been rather unfitted for farm labour by their residence in barracks and city; and on the expiration of service, have applied for situations in the city, thus impoverishing the land of labour, and congesting the city with surplus and unskilled labour. Warned by these existing evils the Tokyo Agricultural College opened special courses for soldiers and noncommissioned officers in June, 1911, granting certificates of efficiency, and holding a regular graduation ceremony on the completion of the courses prescribed. The courses have proved so popular with the soldiers that new classes have had to be organized, so that the various army divisions in the vicinity of the metropolis might have the privilege of taking advantage of them.

Japan's attempt to give soldiers an agricultural education has, of course, been of too recent a date to make any formal pronouncement as to the final results of the venture; but there is no doubt that the undertaking will prove all that is hoped for it in the way of giving our young recruits a taste for intelligent cultivation of their ancestral fields. Already we have letters of thanks and appreciation from the fathers of returned soldiers, to the effect that we have supplied a long felt need; and our military authorities are of the same opinion.

The influence of the conscription system on agrarian conditions has now for some time been attracting the attention of the nations concerned. When it is remembered how many thousands of youths are annually drawn away from the land by this system, it is hardly necessary to say that the result must be in some measure serious. In spite of all precaution taken to the contrary by the military authorities, there seems to be an inevitable loss to the farming community. In the city the young men learn how to spend money freely, become

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citified and above their station, and often acquire habits unfitting them for rural life. The same difficulties have been encountered in Europe where the conscription system has been regarded as no small hindrance to agricultural progress. It is to remedy this unfavourable condition that Japan has determined to give her soldiers an agricultural education. The effects of conscription have not yet been felt in Japan so seriously as in Europe, but we are not so blind as to neglect to be forewarned and therefore to become forearmed. In some countries the results have brought about such a neglect of the land that the military have to turn out to help harvest the fields. In Belgium soldiers are actually let out as farm helpers. Japan does not desire to resort to this method. It would be impractical for us, even were we inclined to adopt it as a way of giving our soldiers practical lessons in agriculture. The first European countries to give this matter any degree of attention were Italy and France. In these countries Sunday could not be taken for lessons, as there were religious objections to so using it; and so courses were opened for soldiers every Wednesday afternoon. In Italy they have an experimental farm attached to the barracks, so as to give the men practical lessons in farming. In France practical example is limited chiefly to taking the men for excursions into the agricultural regions and to experimental farms, when they can see the results of the methods they have been taught, and hear further lectures on the most improved methods of cultivation. In Germany lessons in agriculture were first tried with the cavalry of three years' service; but these were soon extended to all regiments and are now so thorough as to attract the attention of the world.

Though agricultural education in the army has already begun to spread among the countries of Europe, it may be regarded as yet in an experimental stage. In Germany, as in Japan, it has been so recent as to have yet produced no uniform result; so that it may still be looked upon as an innovation. Teachers have not yet acquired a sufficient experience with soldiers to be able to predict results with assurance, and there is some disposition to discrepancy of opinion among officers; while attendance on lectures by soldiers is purely voluntary.

In Japan, however, there is no doubt among our army officials as to the desirability of agricultural education for soldiers. It has now come to be considered not as a mere charity for the sake of agriculture, but as a valuable contribution to the strengthening of military character. The qualities that make a successful farmer are essentially those which make a good soldier. The robust health and sinew of the one are quite as necessary in the other; and intelligence and good morals are equally a great advantage to both. The influences of city life are not usually such as to improve the physique of the country-youth coming into barracks; and attention to agricultural pursuits is expected to circumvent this danger. The tendency in Japan is for military education to become more and more concentrated, so as to finish the term of service in two years; and the only day off for a good many soldiers is Sunday, which they are apt to take advantage of to go to undesirable places. One day of questionable recreation is sufficient to undo all the discipline of a week's military education. Hence the necessity of providing healthful forms of recreation for the soldier during his hours off. Many a Japanese soldier has found his undoing in those off hours. The atmosphere of our cities is polluted with a miasma fatal to robust and innocent young manhood. We have a saying that our best soldiers come from the country; and if this be true, there can be nothing better for them than lessons in agriculture, as a good thing in itself, and as a preventive of degeneration under city influences. The character of the good farmer and the good soldier go hand in hand; they are one and the same. All that tends to render the conscript unfit for a farmer, at the same time unfits him for a soldier. If military training unfits a man for the farm, then so much the worse for military education. In any case it seems as

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important to develop the character of the countryman as that of the city-bred man. It is much better for the nation to make our country youths better farmers than turn them into loafers, street-car men or second-rate traders. When the young conscript from the country finds himself for the first time among a batch of conscripts from the city, he is apt to be jeered at as a country bumpkin, and called a rustic or a hayseed. This attitude on the part of town and city fellow-conscripts, is what turns the mind of the farmer's son against his old environment and induces him to adopt city habits, bad as well as good. Consequently the whole tendency of barrack life is to turn men away from the country and the land.

Now we Japanese believe as fully as any other nation that the farmer is the backbone of the state; and the character of the good farmer is the country's greatest treasure. If conscription results in drawing away our young men from the land and turning them into mediocre city-folk, the result is an evil to be deplored and by all means to be remedied. Equally deplorable is it if the youth is sent back to his parents and his farm, unfitted for his ancestral calling. Nothing is more lamentable than to see an idle, foppish youth back from the city, and feeling out of touch with his native surroundings, unable to help himself or the parents that brought him up. The army can never be satisfied to leave itself open to accusation for this responsibility. Such a possibility is not only a hindrance to the farmer, but also a menace to the army. When a man goes back to the country unfit for agriculture, he goes back unfit for a soldier, for he will very soon lose anything of virtue he may have acquired during his two years of military discipline. The very best way to retain the virtues of that discipline is for him to be ready to take up the strenuous labour of the farm. We feel, therefore, that in providing our soldier-citizens with an agricultural education we are giving them what will be best for them as soldiers and as promoters of the nation's good, the development of the land. It might be thought by some that men from the country are those least of all in need of lessons in agriculture. But this is a great mistake. The proportion of intelligent to unenlightened farmers is very small; and there is nothing that even our more propserous farmers are more in need of than a scientific training in agriculture. This not only enables them to be more successful agriculturists but to take a greater and more intelligent interest in the processes of cultivation and production.

From what has been said our main aim in educating non-commissioned officers and soldiers in agriculture may be inferred. We desire as far as possible to have the army recruits from the country drawn from the families most interested in agriculture; and then to instruct these, during the two or three years of their military service, in a scientific knowledge of agriculture. The result aimed at is to have these officers and men take up farming willingly and intelligently after expiration of service, and retain all the virtues and accomplishments of the successful and practical farmer. Can we achieve this, we shall have done the most that, under the circumstances, can be done to promote the interests of the rural communities, the good of the army, and the supply of agricultural products, a scarcity of which now has resulted in an increased cost of living.

Needless to say, the courses provided for soldiers at the Tokyo Agricultural College, are somewhat different from those appointed for the regular student. Even for the ordinary undergraduate, the aim, in the elementary stage, must be to arouse interest and not to dwell too much on theory and technicalities. Then it must be borne in mind that our lectures for soldiers have to be given on Sundays, the soldier's only day off; and after the fatigue of the week's discipline and drill, the mind is not in a condition for brilliant activity, especially in the way of reception. We, therefore, reserve the more technical training to the second and third years. We give them lectures on the utilization of oxygen in agriculture; the story of the rice plant;

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the nature and use of water; selection of seed; properties and uses of carbonic acid; the story of putrefaction and fertilizing; rotation of crops; the by-industries of the farm; nitrogen; tree planting; uses of phosphorus in agriculture; ethics of the farmer; nitrogenous fertilizers; farm stock and cultivation; the sweet potato; improvement of farming villages; milk; the agricultural sections of the Empire; how to increase land production; improvement of crops; foods; agricultural associations; agricultural administration; artificial fertilizers; relation of agriculture to military life; city and country life in Germany; progress of agriculture; feeding of cattle and horses; sericulture; fruits; horticulture; rehabilitation of the agrarian village; story of the mandarin orange; nature of soils; the various cereals; silkworms; poultry; insect and parasite enemies of the farmer; the officials of the farm village; and various other subjects of vital importance to the farmer.

The lectures were accompanied by illustrative objects and chemical experiments to arouse interest and to instruct the audience. Each lecture lasted usually an hour. The attendance at lectures was an average of 231, which is very satisfactory considering all the circumstances. Since the establishment of the regulation granting certificates to those who attend regularly and make satisfactory progress, the attendance has been better. The certificate is an assurance of good conduct on the part of the soldier, as well as a proof of his intelligence, and is therefore regarded as of great value by most of the men. The ratio between attendance and those entitled to certificates is not yet so large as it will be later. In the first class the attendance was 883 and the number of certificates granted was only 117; while in the second class, against a roll of 737 there were awarded 284 certificates. This compares very favourably with results in foreign countries. It may be worth while noting that in Europe the lectures given to army men appear to be somewhat more technical and theoretical than those given to Japanese soldiers. Each country must adapt its system of instruction to the needs of those desiring to learn. I am in hopes that as time goes on we shall be able to have agricultural contests for our soldiers, as competition would induce a more active interest, but as yet this is impracticable in Japan.

SPRING

No man so callous but he heaves a sigh
When o'er his head the wither'd cherry-flowers
Come flutt'ring down—who knows? the spring's soft show'rs
May be but tears shed by the sorrowing sky.

Kuronushi,

Tran. by B. H. Chamberlain

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THE PASTIMES OF MODERN JAPAN

By N. KŌDA, D. LITT.

IF the manner in which a nation spends its spare time be a true indication of its traits, the pastimes of a people so frequently misunderstood as the Japanese, become a subject of important consideration, though Japan is at present in too much of a transition stage to enable the student of her amusements to reach any definite conclusion as to her final choice in this respect. Under the influence of western thought the national pastimes of Japan have changed so vastly in recent years that the representatives of the new generation look like strangers to those of the old; yet the process is still too much of a scramble to justify a decided judgement as to the ultimate outcome. What the national amusements of Japan will be is a very difficult question to decide, but that need not prevent our inquiring as to the present taste of the nation in regard to pastimes.

Of course the love of amusements in Japan is as old as the nation, just as among all other peoples; and the earliest traces of ways and means of making time pass pleasantly seem much on a line with those of ancient Egypt, such as fishing, hunting for outdoor sport; and singing and dancing for indoor amusements. And the toys found in the graves of Egyptian children are of the same terra-cotta types as those used among the little ones of old Japan. Japanese mythology alludes with evident pleasure to the hunting and fishing pastimes of even gods as well as men; and we read of adventurous emperors like Jimmu and Yuryaku as being especially skillful and courageous in the chase, attacking even the fiercest of wild beasts with gusto and achievement. How far Japanese women entered into outdoor amusements in ancient times, is not very clear; but there is reason to believe that they were abundantly given to indoor aesthetic pastimes, such as music and dancing.

With the advent of Buddhism the genius for play among the Japanese received a considerable check, and a cloud settled down upon the spirit of laughter. This religion, born amidst a pessimistic civilization and influenced by the gloomy religious spirit of northern Europe, regarded gayety as irreligious, and insisted upon our happy, smiling Japanese gods assuming a solemn appearance. Buddhism has been to Japan what Puritanism has been to the Anglo-Saxon races, a sort of punishment to make the nation think and ponder over the meaning of life. Buddhism forbade our hunting and killing of animals and allowed its sentimental mercy to overcome its natural human appetite for fish. But no alien creed could quite overcome the spontaneous lightheartedness of the Japanese spirit; and we find a leading poet of the early years of Japanese Buddhism inditing verses to the art of the angler, which shows that Yakamochi himself must have still adhered to the national passion for hunting and fishing. During the period of the Tao dynasty in China angling was a favourite form of pastime, and the vogue naturally spread to Japan, as did most of the Chinese customs and habits of that period.

As the Heian era advanced to its zenith Buddism was fast reaching its ascendancy; and the upper classes, though their hunting and fishing proclivities were not absolutely suppressed, yet inclined to displace them with indoor refinements and effeminate pastimes such as music, poetry and dancing. A stone pagoda erected along the river Uji

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which flows through Kyoto, was a monument in prohibition of the sport of fishing; and this fine thirteen-storeyed structure only went to prove that the prohibition was to some extent honoured only in the breach. By the time the Heian era ended sport of this kind had come to be regarded by many as a sin, and the people were compelled to turn to games such as foot-ball and polo, or to inactive pastimes like poetical composition and flower-viewing as well as tea ceremonies. This led to a deterioration of physique and an effeminacy of spirit that much weakened the nation, replacing a sturdy race, loving outdoor life, by a new generation afraid to wet its feet, the flannelled fools of the declining flowery age. Japanese civilization had gained in refinement, delicacy and art, but had lost in courage, vigor and strong manhood. In passing through so perilous a period it was the *samurai* who saved the nation; for the men of *bushi* never allowed religion to interfere much with their pursuit of the chase and their harvest of the stream. During the transformation from the Heian to the Kamakura age the men of the sword and the bow gained the place of vantage in the government and everywhere else, which at once led to a revival of the ancient national pastimes. Thenceforward hunting parties were not infrequently held by government officials, favourite places being Nasuno-ga-hara in the province of Shimotsuke or at the base of Fujiyama. The *Shogun* of the time himself went out to such hunting parties, even taking his family and living in tents; and sometimes famous men were much given to falconry. The civil disturbance of the ensuing Ashikaga period led to fiercer pastimes than hunting and fishing, and sport to some extent declined. The *Zen* sect of Buddhism took advantage of this, and urged a revulsion against the materialism of the time. Love of amusement was persuaded to give way before a preference for asceticism and a hermit existence, men of position often deciding to retire from the world and devote their declining years to a monastic life. Thus another cloud cast its sad shadow over the soul of gay Japan; and in order to permit the nation to retain a few of its immemorial and inumerable smiles the ceremony of *cha-no-yu* had to be invented, that social intercourse might not wholly die out. The new forms of social intercourse, it is true, were purer and more refined than those of the Heian period, but at the expense of woman's isolation and seclusion, leading to mental deterioration. This second triumph of puritanic monasticism had a far-reaching effect upon Japanese civilization, and led to manners and customs not wholly natural. The old national passion for music received a chill from which it has never since quite recovered. In England Puritanism succeeded in suppressing the love of drama and music for but a few years, but in Japan the dark, damp cloud hung over the sun for many a generation. However, Japan enjoyed music of a kind; for it was at this time that the *No* dance received some impetus and attained considerable development. There was also a dance known as *Kōwaka-no-mai*, now long obsolete. These forms of entertainment were select and unsocial, and confined chiefly to the upper classes, while the masses were left severely to themselves. It was in fact not the thing for persons of different classes to mingle in amusements. Among them such games as *chess*, *go* and *backgammon* were introduced from China and proved popular. With the coming of the Tokugawa period the nation did not lose its acquired asceticism and the spirit of seclusion and solitude like a dull mist pervaded the people. Thus the spirit of a pessimistic religion decided the nation's international attitude, which was really the natural outcome of the social attitude. The nation with its hard and fast class distinctions, lived in watertight compartments, and there was no communication between ships. But the natural gayety of the Japanese heart could not be wholly stifled, and in time came a reaction.

The lower classes especially were determined to have their pleasures and, as usual, reform came from below. Among the more popular forms of

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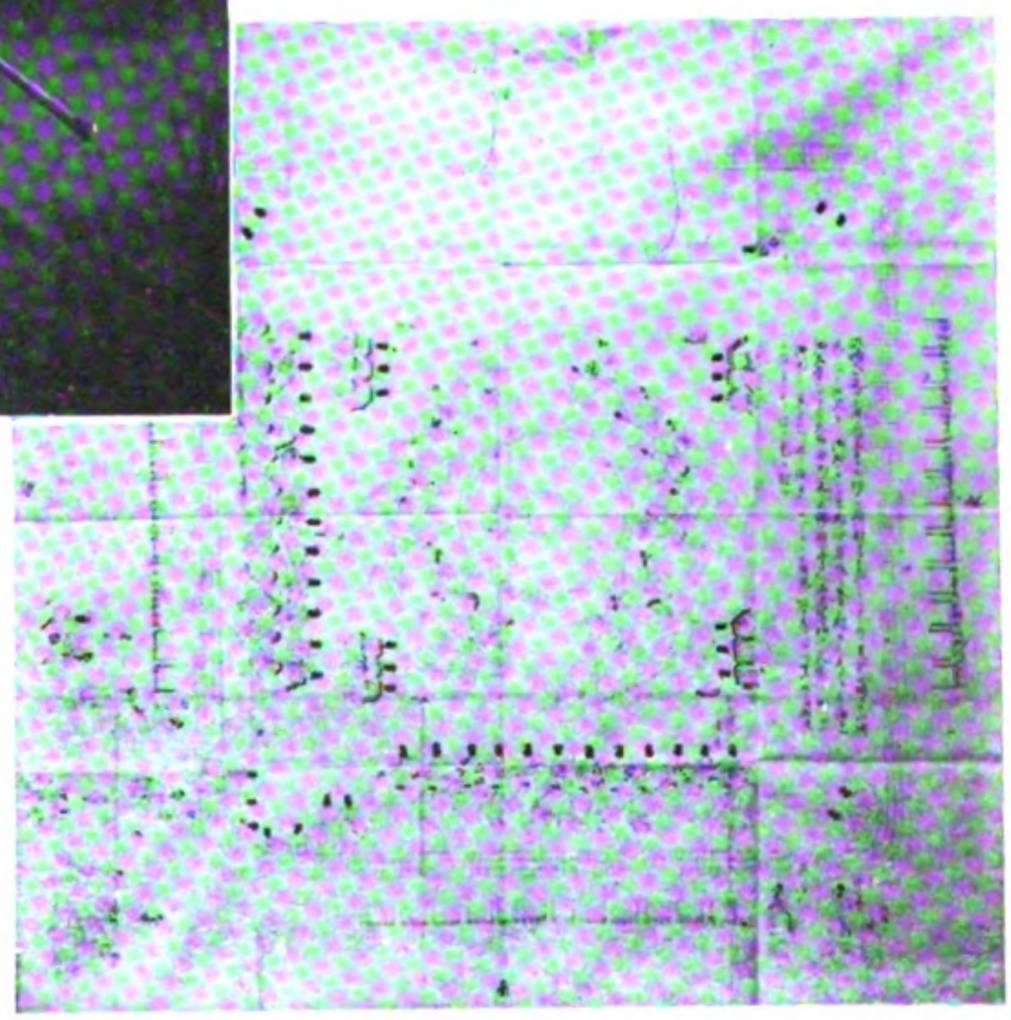

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1. A HUNTER OF TO-DAY. *Un chasseur d'aujourd' hui. Moderner Jaeger.*
2. A HUNTER OF OLD JAPAN. *Un chasseur d'autrefois. Ein Jaeger in Alter Zeit.*
3. INU-OMONO: A GAME OF THE KAMAKURA PERIOD: MOUNTED SAMURAI PRACTICING THE BOW ON A WILD DOG IN A CIRCLE. *Jeu de la période de Kamakura. Ein Speil aus der Kamakura Zeit.*

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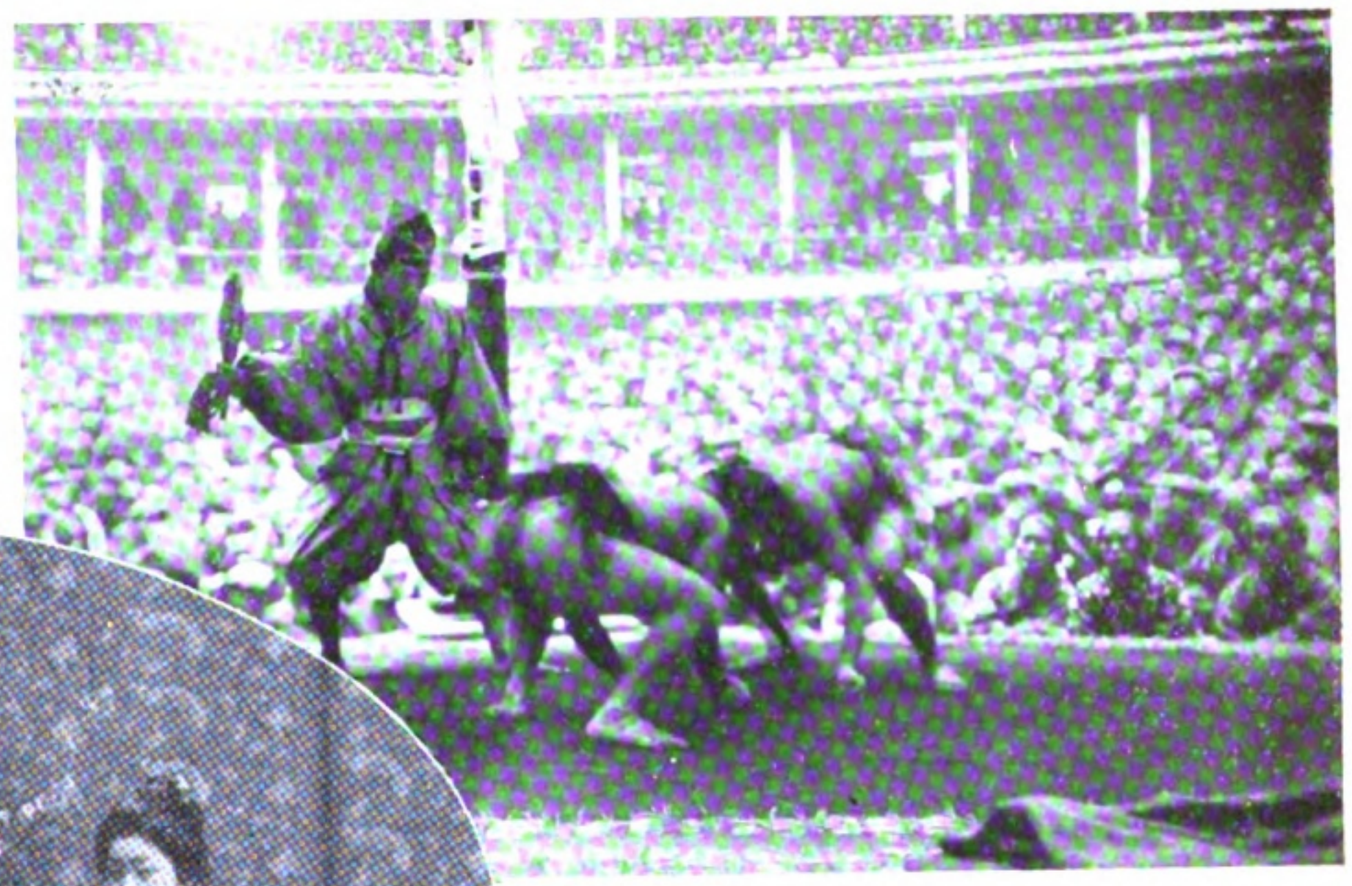
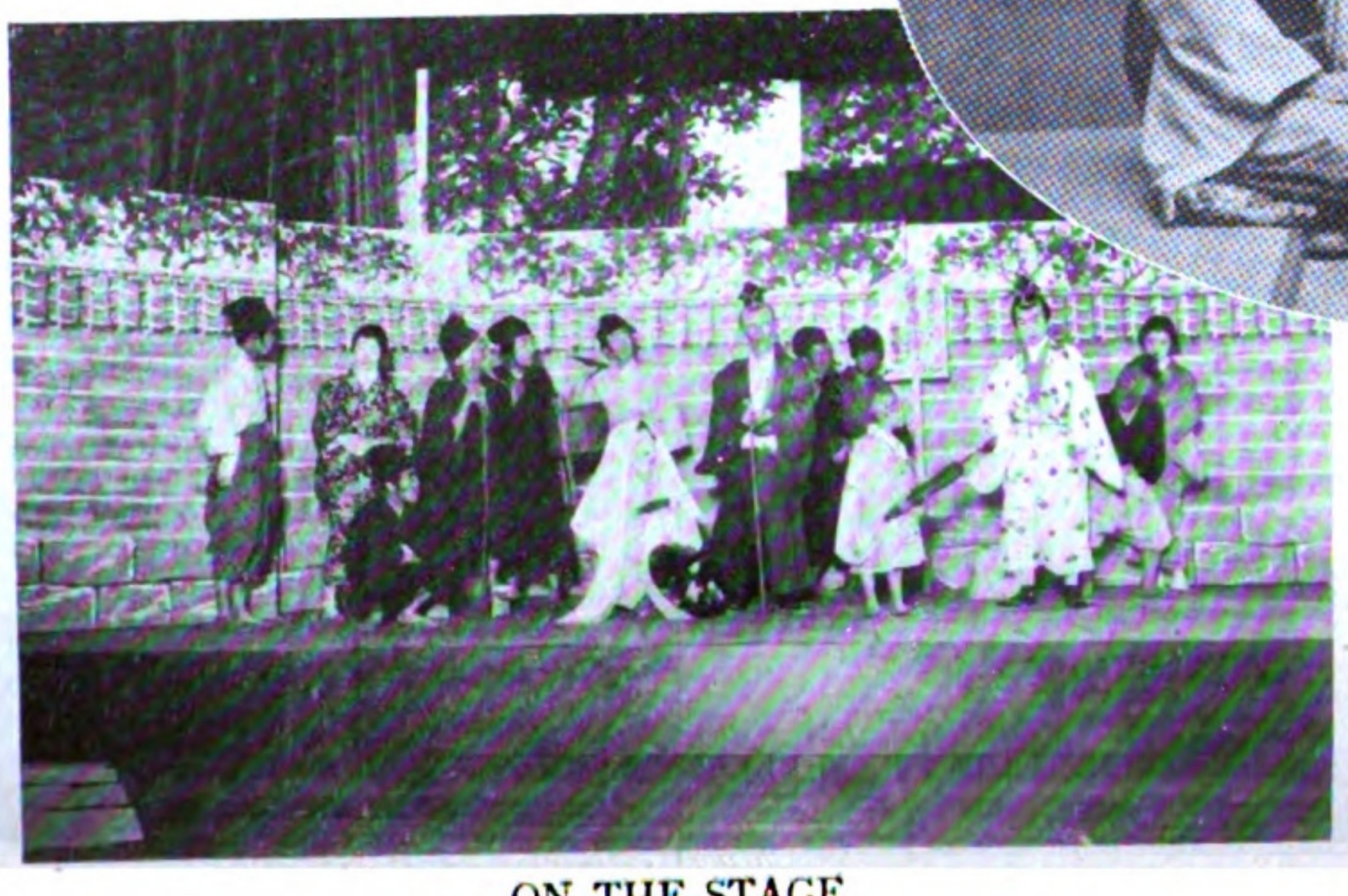
A GAME OF CARDS. *Un jeu de cartes.*
Ein Kartenspiel.



WRESTLING

A GAME OF GO



ON THE STAGE

THE KOTO, SAMISEN AND KOKYU

INDOOR AMUSEMENTS

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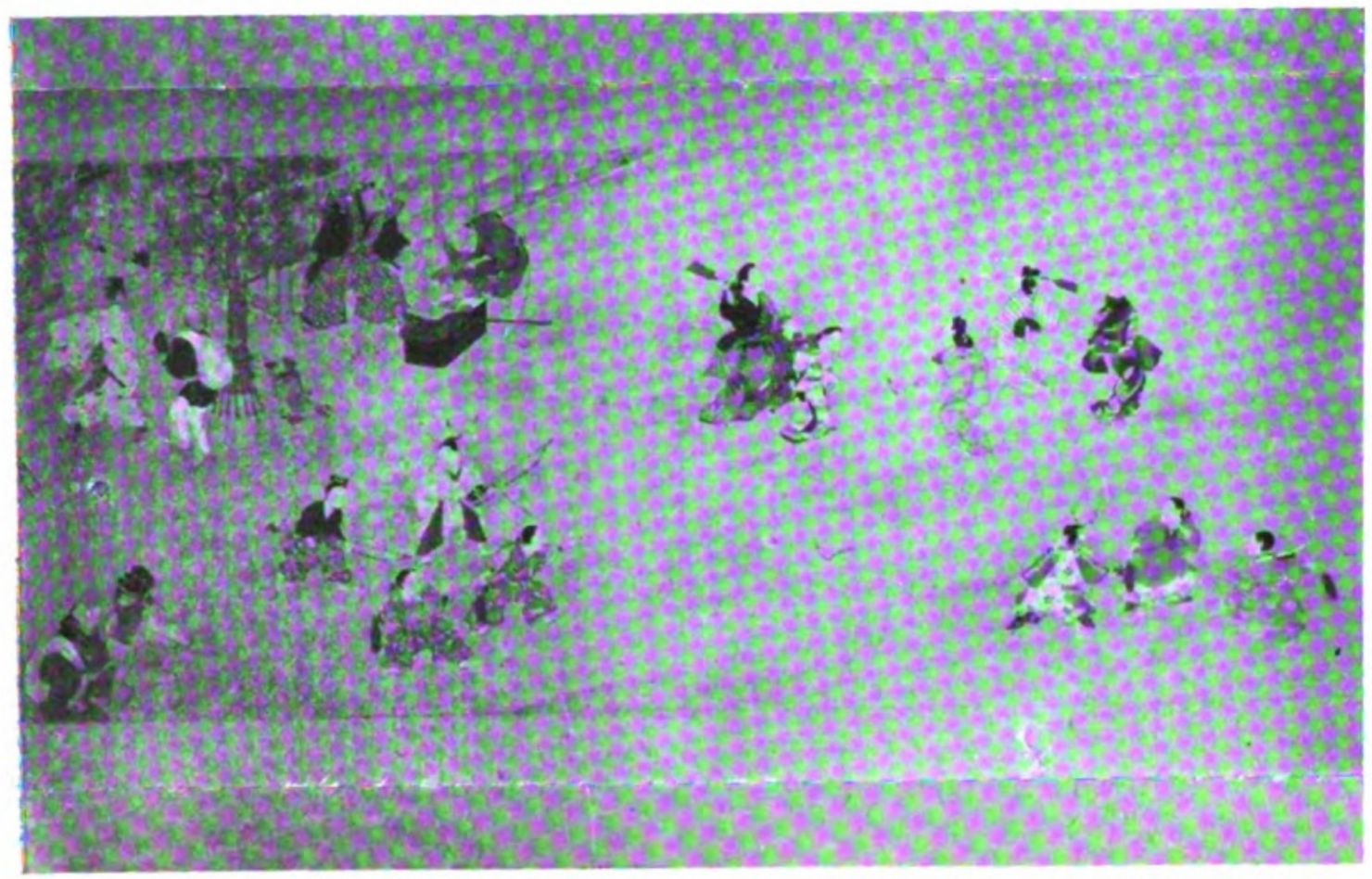
VIEWING THE CHERRY BLOSSOMS: AN APRIL AMUSEMENT.
Vue des cerisiers. Kirschbleuethen.

A KITE-FLYING CONTEST: AN AUTUMN PASTIME.
Lutte de cerfs-volants. Wettkampf mit Papierdrachen.



A JANUARY AMUSEMENT: BATTLEDORE AND SHUTTLECOCK

FLOWER VIEWING IN TOKUGAWA PERIOD, PAINTING BY HANABUSA

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BILLIARDS

SKI-ING

BASEBALL

BOATRACING. *Canotage. Wettrudern.*

JAPAN INVADED BY WESTERN AMUSEMENTS. *Le Japon envahi par les jeux d'occident. Eindringen Westlicher Belustigungen in Japan.*

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amusement invented in the later Tokugawa period were the theatres and the *joruri* music ; and these began to develop quietly and take hold upon the popular mind. That they were dispised by the nobility and regarded as fit only for the ignorant, did not lessen their growth and influence. It did, however, greatly hinder their receiving the patronage necessary to elevation of character and perfection of art. The people had given up the sport of hunting and fishing, though the practice of hawking was permitted and much practised. The introduction of firearms led to the sport of shooting, which marked a change in the national taste.

With the opening of the Meiji period and the influx of western thought and civilization the Japanese at once welcomed most of the games and sports practised abroad. Hunting with rifles and fishing for pastime became popular among the middle and upper classes, and game preserves and hunting grounds began to be promoted and protected. Horse racing, gambling and other forms of diversion soon followed. Baseball, football, lawn tennis, and polo became popular, though golf has not yet taken foothold. Billiards and other western indoor games are popular in Japan, but not yet to the extent that they are abroad. The Japanese have shown more advance in the game of baseball than in any other occidental sport. But it is yet too early to decide what direction the national love of amusement will take. In the matter of such recreation the people had been so long suppressed and held down that now they are apt to go to the opposite extreme of extravagance in matters of pastime. Japan's devotion to nature and her love of the delicate and the petite will probably stand by her in striking a happy balance between what is fitting and otherwise in matters of pastime. Pleasures that are simply vulgar, vicious or cruel the nation has never to any proverbial extent fancied. To her credit Japan has never gone in for the magnificent fury of the Olympic games of ancient Greece, the gory, inhuman shows of the Roman gladiators, the excitable cruelty of the Spanish bullfight or the barbaric living chess of Persia. The Japanese have never distinguished themselves by sacrifice of life for mere sport. A nation that still worships before the goddess of flowers and goes out in multitudes to acclaim her yearly coronation, may be depended upon in time to reach a happy mean in the matter of refined amusement. The old tendency to relegate games to houses and enclosures is giving way to a new and healthy love of field sports, though in the matter of baseball some of the schools are beginning to allow its degeneraion into an advertising medium. We have not however, wholly departed from the more refined pastimes, and are still often content with very simple methods for beguiling the unappropriated hours. And we go in for having professionals amuse us to an extent that shows some appreciation of agility, dexterity and art. Topspinners, jugglers and conjurers thrive amongst us. Card games are popular among all classes ; and such amusements as battledore and shuttlecock, cormorant fishing and kite flying are greatly honoured in season. Wrestling, theatregoing and feasting attract large numbers also. So far as one may judge from our transition stage it seems probable that in regard to occidental pastimes and games we shall observe the spirit of eclecticism that has guided us in reference to most of what we have adopted and adapted from other countries. The very paternal and omnicient government of the country keeps a sharp eye on amusements that tend to demoralization ; and such modes of diversion as gambling, questionable moving-picture films and immoral plays are soon placed under the ban of the censor.

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THE JAPANESE BEARD

By SHIRO TERADA, B.C.L.

IN Japan the subject of human hair has received a good deal of attention; and even the very hairs of the Japanese head have been numbered, but the no less interesting theme of beards has up to the present been neglected. Certain scientists, especially Germans, have written on the subject from an ethnological point of view, but no one has treated the subject from the point of view of history or fashion.

As the Japanese of to-day do not appear to be particularly predisposed to beards, it might be supposed a racial defect; but as beards existed before barbers, it may be taken for granted that the Japanese were originally a well bearded people. Though in no sense so hirsute as their northern compatriots, the Ainu, the Japanese have unusually good heads of hair; and while, from an occidental point of view, they show a remarkable scantiness of beard, history does not justify the suspicion that as a race they despised it. Being naturally more devoid of facial hair than Europeans the latter have supposed the Japanese to be racially related to the Malays, who show a similar peculiarity. The Japanese of to-day is astonished at the length attained by the Ainu beard, and think one of a foot and a half in length an abnormal appendage; but according to the *Kojiki*, the most ancient of Japanese writings, Susa-no-ō-no-Mikoto, the father of Nippon, had a beard no less than eight feet in length, so long in fact that it had to be folded up when he was seated. Annotators of the *Kojiki* have tried to explain this away by contending that the expression, "eight feet," is simply a way of describing a long beard; but even this imperial appendage to the ancestral visage is not so abnormal compared with the beard of the German painter, John Mayo, whose beard when he stood, trailed on the ground, and had to be tucked into his belt when he walked.

Among the Ainu of Japan, as among the Jews of old, the beard is regarded as a sacred production of nature, to be vigorously cultivated and never treated with disrespect. The Jews did not regard a beardless man as properly in the image of his Maker; and the Ainu even to this day regard a man without a beard as unfit to assume the responsibilities of a family. One with a fine beard becomes popular with the tribe and commands no little influence and respect, being allowed the free choice of a wife when the time for marriage comes; while the beardless unfortunate is not allowed to select his life-partner; and those who undertake it for him have no easy task, since all the marriageable females want a man with a beard; that is, a man. So sacred and essential is the beard regarded among the Ainu that in case of combat, should the beard of an opponent be touched, the offender is punished with confiscation of property. The natives of the Loo Choo islands also show a remarkable development of beard, and take much care in the cultivation and preservation of it. While for facial crop the Japanese cannot successfully compete with these aboriginal tribes, one does from time to time see patriarchs with abnormally long beards, though usually much thinner than is the case with European growths of similar extent.

Though the *Kojiki* reports the male ancestor of Japan as having been in respect of beards a veritable Frederick Barbarossa, there seem to have been few subsequent potentates who were capable of following the original example, or even showing a disposition thereto. We never read of beards being sufficiently appreciated to command a tax, as they did in Russia under Peter the Great, and

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in England under Elizabeth, when a two weeks' growth could command a tax of three shillings and six pence. Nor is there any record of a Japanese setting such store by his beard as to offer it in security for debt, as did the Portuguese Juan de Castro, to the men of Goa, saying: "All the gold in the world would not equal this natural ornament of my valor." His Majesty the late Emperor of Japan wore a beard; but there appears no special disposition among the people of the country to follow the imperial fashion in this respect. In old Japan, however, the wearing of beards was undoubtedly more popular than to-day. At the age of 25 the young *samurai* was commanded to cultivate a beard, and was not permitted to associate with his fellows of the order till he had succeeded. He was then granted the rank of *Keritono* and fully qualified to be a *bushi*. Why the beard should have been regarded as one of the essential features of a *samurai*, does not appear. What was the lot of those aspirants who failed in the effort to grow the requisite facial appendage, remains likewise unrevealed to posterity. It is recorded of an ancient king of Greece that he complained how he had been sent a beardless youth as an envoy; and so stung was he by this slight that he refused to begin negotiations, when the young ambassador replied: "Had my master known that your Majesty set such value on a beard, he would have sent you a goat."

The value placed upon the possession of this ornament to the chin in old Japan may be readily inferred from the fact that one of the most dreaded forms of punishment was known as *Kamuyarai*; to have the beard removed. It is even reported that Prince Susa-no-ō-no-Mikoto was so obstinate at one time among the other gods that he was visited with this condign punishment. And the popularity of beards continued in Japan till the advent of Buddhism with its tonsured and shaven priests, and then a new custom set in. For a long time the ordinary lay folk held out against any change. Coming to the Nara period, when Buddhism was at its height, we find that the common people had begun to shave off the beard but not the mustache. It was really a concession to Chinese style rather than to religion, and was called the fashion of *Tenjin*, being affected much in the manner of the *Kaiser* mustache of to-day. During the effeminate days of the Heian era, like the Romans in the days of their decline, the Japanese began to prefer shaven faces, as may be seen from some of the books and pictures of the time. In the more virile Kamakura period the *samurai* again cultivated the beard, and it became a mark of manhood and chivalry, as in Europe. The fashion was affected even by the commercial classes of the day. The beard of this time was cut in the shape of a *sickle*. During the era of *Tensho* it is recorded of one Katai Rokurobei, a follower of Soūn Hojo, Lord of Odawara, that a friend of his, Yuwase Kazaemon, called him a "beardless fellow," and he was so enraged at the insult that they fought a duel in which both were slain. In those distant days it was the polite custom to place hair-tweezers in front of a guest at the *hibachi*, so that he might attend to his beard during the conversation, in the same manner as to-day he might smoke a cigarette. Though the fashion of shaving prevailed in the days of Oda Nobunaga and Hideyoshi Toyotomi, many of the *samurai* still adhered to the old and manly custom of a beard. The famous warrior, Kato Kiyomasa, is always represented as wearing a thick beard. With the ascendancy of the Tokugawa shoguns more effeminate fashions began to come in, and those cultivating beards were dubbed *Yezo people*. Throughout the towns and villages, however, many continued to cultivate beards, and so much value was set upon them in some places, that young men not only took extreme care in dressing their beards, but those who could not produce a beard, often coloured their faces so as not to have an effeminate appearance in the presence of their more fortunate comrades. The authorities soon began to look upon this latter habit as an evil, and forbade it under heavy penalty. This had the

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effect of discouraging beards to a great extent; and the model of a handsome man came to be one with fat cheeks and no beard.

With the opening of the Meiji era and the accomplishment of the Restoration perfect freedom prevailed in matters of this kind, and now we have all kinds of beards cultivated by all kinds of people. It is said that at present there are no less than ten styles of beard among the Japanese. The Japanese have never encouraged superstition as to the wearing of a mustache, as the Europeans did in the Middle ages, but they have nevertheless set more value on its posession than on the beard. The style of mustache known as the *Imperiale* was regarded as controlling one's destiny, and those possessing them were esteemed fortunate. In this connection it is told of Sugawara Michizane, who is now deified as *Tenjin Sama*, that he was banished to Tsukushi through a slander of Fujiwara Tokihira, and there came to a miserable end, just because he had no *Imperiale* adornment to his upper lip. Japanese furtune-tellers take into account the colour of the beard in adjudging destiny. A beard of common, dull black is not lucky in their estimation, while one of purple hue is a good omen. A face incapable of beard is adjudged unfortunate, a fact corroborated by science. Japanese criminologists have ascertained that one and a half per cent of the male population is beardless naturally, and that of these, thirteen and one half per cent are criminals. It is said that out of 1,537 convicts in a certain prison, 192 are naturally beardless. Long before such facts were ascertained by science the Japanese proverb echoed the intuitive conviction: "The gods preserve us from a beardless man;" and again: "Little beard, little colour: there is nothing worse under heaven." Another proverb is: "The beardless man and the bearded woman, salute from afar." In the same manner the ancients associated wisdom with the beard, as when Persius said of Socrates: "*Magister Barbatus!*"

The marked distinction between the beards of Japanese and Europeans has long been a question of interest to ethnologists. The Japanese beard is thin and straight, while the European beard is thick and crinkled. The transverse section of a hair taken from a European beard reveals an outline shaped like a hook; while that from a Japanese beard is almost perfectly circular. This is a remarkable difference, apart altogether from colour and density.

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MYOCHIN

ONE of he oldest and most distinguishing characteristics of Japanese art is its achievements in metal work; and the most justly celebrated name associated with its long and brilliant evolution is that of Myōchin, a family whose name and work persist even to the present day. Myōchin has been to armour and metal work generally, what the famous Goto family has been to decorated sword-furniture. The Goto family introduced a style of carving in relief on metal without the aid of *repoussé*; they developed and perfected the grounds, which form such beautiful fields on metal sculpture, and they devised the means of plating with various metals in order to produce pictorial effects; while in the process of gold inlaying and the producing of wood-grain in metal, they attained a degree of delicacy and perfection far beyond all previous artists. But remarkable as are the achievements of the Goto family, the Myōchin artists are still more ancient and illustrious.

The family of Myōchin took its rise as far back as the time of the Empress Jingo. Among the more remarkable statesmen of that remote period, was one Takeshiuchi-no-Sukune, whose masterful foreign policy enabled the Empress Jingo to exercise control over Korea. Eighth in the line from this noted diplomatist came the name of Oguchi-no-Omi, who had a second son named Munetsugu. The forbears of this man had been known for centuries as experts in the art of metal work, especially in armour making. Munetsugu, however, was the one who first attained to universal fame for his achievements in the art. The ambition of Emperors, as well as famous warriors, to be decked out in artistic and perfect war accoutrements, lent impetus to the art of the armourer in those far off days, encouraging a degree of perfection not encouraged in after times. In the reign of the Emperor Tenji, Munetsugu worked upon a helmet, which when completed, was presented to his Majesty; and the Emperor, anxious to honour his illustrious subject, Fujiwara Kamatari, with an appropriate gift, bestowed upon him the famous helmet from the hand of Munetsugu. Such a gift from such a personage to such a man was in itself a sufficient testimony to the fame at that time enjoyed by the great armourer. The helmet was by all regarded as a masterpiece of execution and carving, unequalled by any other metal-worker of the period. Among the decendants of the noted artist was one Munemaro, who had the honour of receiving a command from the Emperor Kammu (782-805 A.D.) to make a helmet, which the Emperor gave as a present to his famous general, Sakano-ye no Tamuramaro. This incident of history further indicates how successfully the family had maintained and deserved its fame down through the centuries.

In time we come to an even more distinguished member of the family, Munetsuké, the 22nd in the line from Munetsugu, and the real founder of the Myōchin family. Munetsuké, thus coming from a family that had its rise in the seventh century, finds himself in the middle of the twelfth (1154-1185) the founder of that illustrious name that has come down to the present day, the family of Myōchin, and the father of Japanese armourers. The family at first resided in Idzumo, where a great many other good and ancient things have come from; but they finally removed to Kyoto. By command of the Emperor Konoe, Munetsuké had the honour of making a bridle-bit for imperial use; and the Emperor was so delighted with the beauty and perfection of the piece of work, that he conferred upon the artist the new name of Myōchin: *Myo* meaning "brilliant," and *Chin* meaning "rare." It is said that the article was as bright as pearls, and had a rare musical jingle, unheard before. Munetsuké was at once made armourer to the Imperial Family, and raised in rank as Idzumo-no-Kami.

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Munetsuké was the first of the *Judai*, or ten great experts, to whom posterity looks back as unexcelled in the art of making and decorating metal armour. He it was who made the armour of the celebrated warrior Yoshitsune. He marked his sword-guards *Shinto-go-tetsu-ren*, "five-times-forged iron of the sacred way", using the *sosho* or grass script, known as the helmet characters, always used in making such armour. His wonderful success in producing wood-grain effects on metal armour added to his fame; and from his time these wood-grain effects have remained among the most remarkable achievements of Japanese metal-workers. Naturally the great personages of the time vied with each other in obtaining masterpieces from the hands of the Myōchin family. To boast of such possessions was accounted worth the ambition of many a great name. The historic Minamoto family reckoned among its most valued heirlooms the *usugane* and *tategane* armour made by the Myōchin family, these being regarded part of the eight treasures of the Minamoto. The Minamoto family has handed them down from generation to generation, the legitimate heirs in blood alone being permitted to inherit the priceless possessions.

Through all these many generations the family of Myōchin seems to have cherished a noble pride in the artistic achievements of its illustrious ancestors, and to have striven to hand on the fame of its skill and ambition to each future generation. Myōchin Nobuiye, in the sixteenth century, greatly distinguished himself as a worker in *sukashi-bori* designs chiselled *à jour*, carrying the method to a fine point of excellence. There are many specimens of sword-guards extant and bearing his name, which have no title to that honour, especially those in perforated work, which method, it is well known, he did not generally approve of, since piercing weakened the guard. Nobuiye's finest work in this department of art is in two styles: fine line engraving combined with chiselling in low relief; and also decoration *à jour*. Sword-guards of the former class have a surface of engraved floral scroll, *karakusa*, with leaves and blossoms in slight relief. All the guards of the Myōchin experts from Munetsuké to Nobuiyé are slightly rough to the touch, though presenting the appearance of finely polished work. The result, which the Japanese call *moyashi* (fermentation) is due to a patina producing process, the most prized colour being that of the *azuki* bean, a dark mohogany.

Of course, these highly decorated sword-guards, as well as the very artistic armours, were used chiefly by the great personages of the time; but the common *samurai* had to be content with weapons of protection on which little decorative labour had been expended. The Myōchin family, it must be remembered, were essentially armourers, and did not attempt to contribute much to sword-furniture. As time went on the custom of using armour began to fall into disuse; but the undying genius of the Myōchin family did not allow the changes and chances of time to extinguish the pride and ambition of the true artist. The genuine artist may be confined to his material; he must select the material in which he loves to express himself; but he is not limited to idea or to form. And thus as the demand for armour and the accoutrements of war passed away with the incoming of the Tokugawa régime, the Myōchin artists turned their attention to new forms of self-expression, adding still as successfully to the nation's aesthetic achievements. Changes were noticed when Yoshitoki, the 22nd descendant from Munetsuké, entered the service of the *daimyo*, Sakai Uta-no-kami, and took up his residence at Umayabashi in the province of Kotsuké. In after years when the fief of the great Sakai family was changed to Himeji, we find Muneaki, the great-grandson of Yoshitoki, following his patron to the place with which the Myōchin family has long since been connected. Up to this time the family had adhered to the custom of working in metal, and are in this 20th century still distinguished in their art.

The present head of the Myōchin family is Muneyuki, the representative

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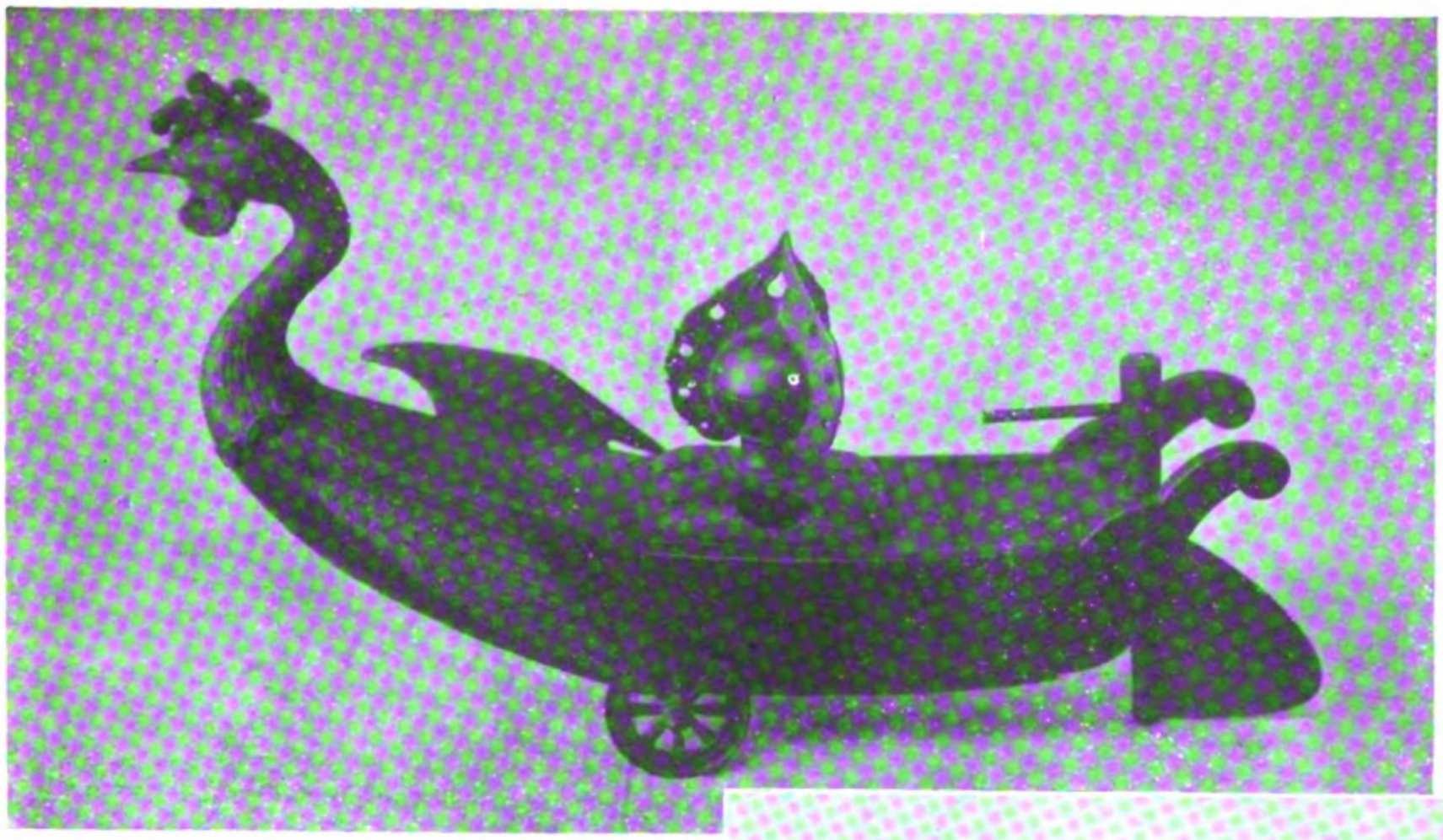

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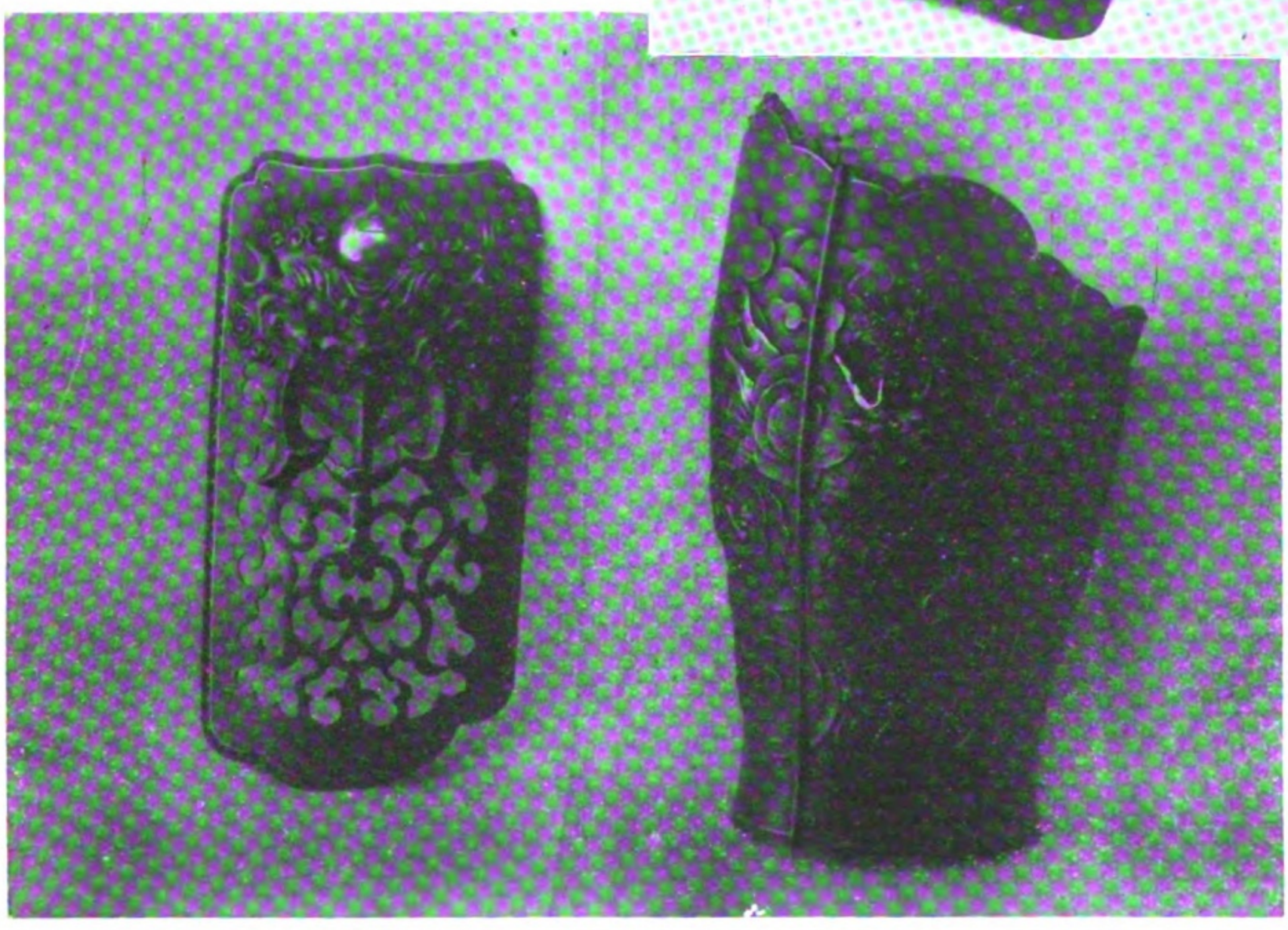

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1. CENSER BY MUNEYORI MYOCHIN (1716—1735) IMPERIAL MUSEUM, TOKYO. *Crûle-encens Raücherfass.* 2. HELMET, WITH CHINESE POEMS BETWEEN FLUTINGS, BY FUSAMUNE MYOCHIN, (1528—1569), IMPERIAL MUSEUM. 3. ARMOUR, BY MUNEAKIRA MYOCHIN, (1716—1740), FROM IMPERIAL MUSEUM, TOKYO.

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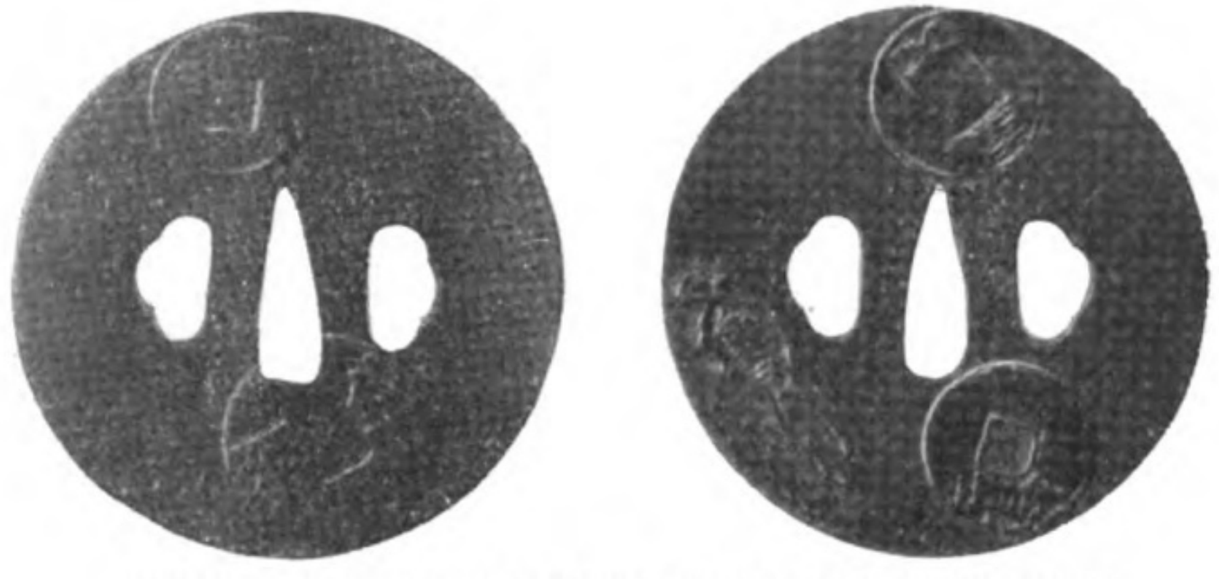
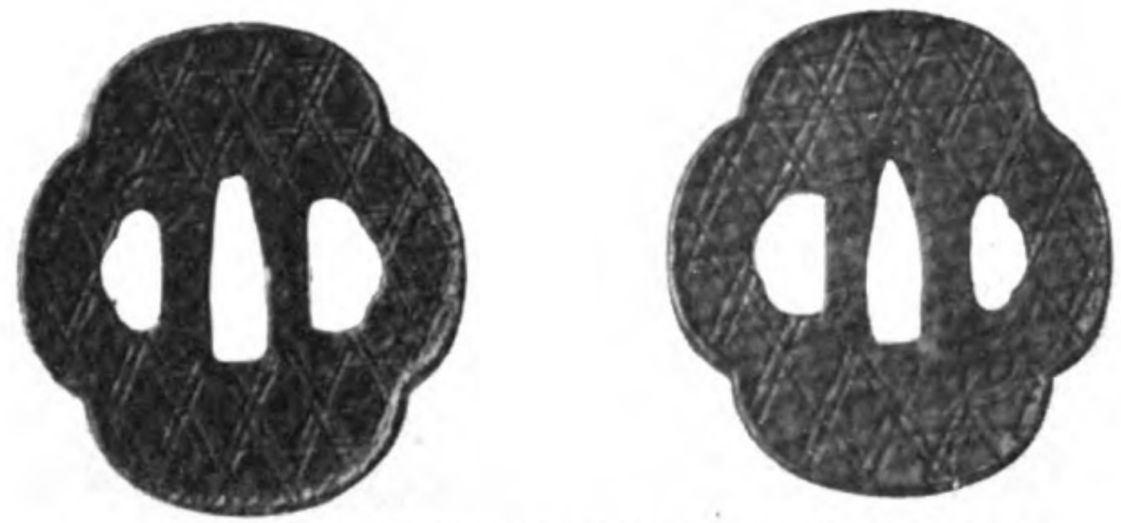


TSUBA, BY YOSHIHARU MYOCHIN (1716—1740)

TSUBA, BY YASUTSUGU MYOCHIN (1804)

TSUBA, BY MUNEMASA MYOCHIN, 18th Century



TSUBA, BY NOBUIYE MYOCHIN (1486—1564)

Gardes de sabre par la famille Myochin. *Schutzblätter am Schwertgriff.*

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of 48 generation of artists, covering a period of over 700 years, a lineage longer and more honourable than many a royal line of the world's great nations. The form taken by the art of the Myōchin family in this age of peace in the Far East, is the production of *hibashi*, tongs and pokers for attending to the Japanese brazier. To some this may appear a tremendous descent both in ambition and skill, compared with the achievements of former days. But the *hibashi* are regarded by the Japanese as among the more conspicuous ornaments of a well appointed room, just as the finely carved brass fire-sets of Europe are held in high esteem. The Japanese, however, carry into their conception of *hibashi* a degree of artistic design and excellence not approached in such commonplace objects of utility in western countries. How long the Myōchin family have been devoting their artistic skill to the production of *hibashi*, is not exactly known, but it is said to have begun as far back as the time of Hideyoshi, which is only another way of saying that the genius of the family has always been so versatile that it never confined its attention to one form of metal work. As one surveys the long line of artistic objects produced by the family, there is perceptible no dead level, but a constant appearance of new notes of fancy and more highly developed conceptions of design. Even in the matter of fire-irons the family of Myōchin is showing steady adaptation to the age in which it works. The family always has its products on view at the various exhibitions held from time to time, and takes pride in surpassing all others in its line of work, and obtaining the highest awards from the art connoisseurs of the nation. Thus the reputation of the family shows no decline. The Myōchin family still resides in Himeji, and the name forms one of the most historic associations of the place. Naturally imitations in plenty of the art of Myōchin appear in Japan; and though the head of the firm has registered a trade-mark, the specimens of counterfeit Myōchin work, that are passed off on the unsuspecting foreigner, are no doubt very many. It is something to be able to regard one's firm as the oldest in the world, a claim the Myōchin family of artists can justly make. Beside such a boast the oldest houses of Europe must appear recent. Nothing less than a well-deserved reputation for genuine art and efficient workmanship could have thus rendered the house of Myōchin impervious to the ravages of time.

Such instances of the long endurance of houses devoted to artistic production are not as rare in Japan as in the west; but the spirit that preserves and rejuvenates them from age to age, is something not well understood among the people of the west. Family honour, and the sacred duty of ancestor-worship, have no doubt much to do with it. In Japan the son feels it his duty to perpetuate the skill and achievement of his father; and reverence for the dead leads the child to emulate the work of his ancestors. This spirit pervades Japanese society, and binds the nation together in aim and ambition, producing a solidarity capable of great things, because it is intelligent, sincere and strong. Thus the new Japan so firmly rises out of the past that the storms of time cannot uproot it.

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JAPAN'S COLONIAL POLICY

By T. YEGI

(CHIEF SECRETARY TO THE IMPERIAL CABINET)

JAPAN has so recently assumed the status of a colonial power that some may be surprised to learn of her having already formulated a definite colonial policy. She has nevertheless done so, and looks forward with confidence to its making good. Japan has become a colonizing nation more in the Roman than the Greek sense of the term. Her colonies were first more in the form of military settlements than of emigrants seeking a home outside the motherland. Her expansion has been a natural growth, absorbing the non-governed or misgoverned people on her borders. First we took in the Kuriles and then the islands of Liu Chiu. These possessions were more like colonies in the usual sense, as they comprised people of our own stock, ready to accept our rule and civilization. With the acquisition of Formosa we had to undertake the government of heterogeneous races far removed from our own, and were obliged to formulate policies for the subjugation and civilizing of the savages, and the settlement of the country unoccupied, with men of our own race. Formosa, Korea and Southern Saghalien came to us as spoils of war. To inaugurate a successful policy for the administration of alien races thus suddenly thrust on a nation's hands is no easy task. The undertaking was all the more ardous in that Japan had little or no previous experience in colonial government. But our twenty years of experience has taught us much; and this, combined with our close study of the colonial methods of European powers, has enabled us to manage our colonies more satisfactorily than might otherwise have been expected.

As already suggested, the administration of Liu Chiu gave Japan little or no trouble. The inhabitants were for the most part of our own race and observing our national customs, while for years there had been close tradal and economic relations between the islands and Japan. No special policy was required for the government of a people who readily fell in with our national aims and customs. But when we undertook the administration of Formosa we were at once put to it to arrive at a policy for the pacification and development of the much disturbed islands. The unprecedented progress in every direction attending the enforcement of our policy in Formosa has more than justified its wisdom, and greatly redounded to the credit of our administrators. The marvellous growth of enterprise following our rule in Formosa is so well known to the world that it need not be further dwelt upon now. Suffice it to say that an island which fifteen years ago was savage and neglected, now has an enlightened and peaceful government, railways, telegraphs and post offices everywhere, with fine ports, increased facilities for shipping, banks, factories, great development of agriculture and mining, and many other evidences of rapid development in resources and wealth. The fact that a country which was a drain and a burden upon its previous owners is to-day financially selfsupporting, is in itself sufficient to commend the policy pursued by the Japanese administration.

Saghalien, where the native races are so few as to form almost a negligible quantity, is more like a colony in the generally accepted sense

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of the words. Here our immigrants are fast pouring in, and now after some seven years we have there a population of over 80,000 colonists. Though the place has been too short a time in our hands to have attained a condition of financial independence, it is encouraging to know that out of 2,000,000 *Yen* annually spent upon the island more than a million and a half comes from the revenues of the colony. Ten years ago the place was known as the *black island*, being used as a Russian convict settlement, and roamed over by escaped convicts who proved a terror to life and property. Needless to say all this has been changed under our administration, and settlement is as safe there now as in any other part of the Empire.

With regard to our policy in Manchuria, naturally it has to be somewhat different from that prevailing in the lands under our direct rule. The aim of the Kwantung government is industrial development, and the South Manchuria Railway Company is the most active organiser of enterprise in the region. The number of Japanese emigrants pouring into South Manchuria is enormous, so large indeed as to outstrip calculation from month to month, and some of us hesitate to dilate upon it too much lest we only arouse unjust suspicion. It can safely be said that the result of our occupation of that district is an expansion of enterprise and industry generally, that never would have taken place under the old régime.

Korea, our latest and largest colony, is the biggest task on our hands in the immediate present. Though of a kindred race the Koreans are not Japanese, and it will take some time to bring about a perfect reconciliation of aims and races in that country. Among the 12,000,000, inhabitants of this new territory of ours, immigrants from Japan are hastening in great numbers, and every thing possible is being done to revive the greatly depressed state of agriculture and industry. Since the annexation of the peninsula the Government has been engaged in a careful investigation of the land, so as to establish all ownership and enterprise upon a permanent and legal basis. Centuries of a maladministration have left matters in a very uncertain condition, and it will take time to get everything just right. The first thing Japan had to do was to establish effective government, and comparatively speaking this has been accomplished. The judiciary, too, has been purified and placed on a modern basis. The construction of railways and public works, the establishment of schools, factories and general facilities of communication and the promotion of all that makes for the internal development of the country, have been taken in hand with determination, and great progress has been made toward complete accomplishment. Japan's policy in Korea is to bring about the same prosperous conditions as prevail at home. The mind of the nation is not interfered with save as it requires education in modern thought and industry.

It will be seen therefore, that Japan's colonial policy is not one of absorption and selfenrichment. While securing the subjection and allegiance of our colonial possessions in loyalty to the mother land, we aim in the fullest possible degree at their financial, industrial and social independence. If in the vigorous prosecution of this policy we make mistakes at times, we submit that any wrongs we inflict are not deliberate. From the fifteenth century onwards the colonial policy of many western countries was deliberately one of exploitation. Colonies were used simply as sources of enrichment to the mother country. Interest in the colonies depended upon how much gold, silver and other wealth they could contribute to the power that possessed them. Japan has never made a point of enriching herself at the expense of her colonies. After much suffering on the part of colonies European powers changed their tactics for the adoption of a more beneficent policy. From that time a great change took place and the colonies began to prosper, content to enjoy enlightened government and develop their internal resources. The same success that attended this adoption of

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humane and enlightened policy is following Japan's promulgation of a similar policy in the countries now under her rule. Japan has made a very close study of the colonial history of the west. She has noted well every error. She is now earnestly bent on attaining the one and avoiding the other. Considering how brief are her colonial history and experience the same degree of perfection and achievement as has characterised occidental colonial policy can not be past expected of Japan, yet on the whole how marvellous it is that she has not fallen so very far behind others, if in most respects she is not actually up to them. This policy of strenous internal development under efficient and enlightened government Japan intends to pursue, believing that in this way the results of the future will be even more phenomenal than they have been in the

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IN YABAKEI VALLEY

Thy guardian mountains rise on every side
And shut away the world with all its cares;
Thy towering cliffs are like great battlements,
Where stand the sentinel pines in serried ranks.
And here we feel anew the care of God,
That, like thy mountains, guards our every way,
And makes a refuge for us from the world.

M. E. Chapin

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THREE GREAT ACHIEVEMENTS OF THE MEIJI ERA

By DR. TOMII

IT is now commonly recognized that the forty-five years comprising the illustrious reign of Meiji Tenno are quite unparalleled in the history of national progress. Various attempts more or less accurate have been made to estimate the importance of the Meiji Era; and I am now not going to make one more, but simply to deal with the subject of legislation.

When the late Emperor, Mutsuhito, ascended the throne and took in hand the reins of government at a tender age, all political power was in the hands of the military class, among whose powerful families it had been divided for nearly 700 years. The young Emperor forthwith issued an edict of five articles, brief, but profound in meaning, the effect of which was to establish a new national policy based on a progressive spirit, proclaiming to the people at large the course they should follow and the principles they should adopt. Following upon this came the abolition of clan administration and supremacy, whereby the feudal system was wiped out at a stroke of the pen. This event of paramount importance in Japanese history, has been called the Great Restoration of Imperial Rule; and thus the governing power was once more formally centralized and the whole nation was once again united in loyal service and devotion to one Master.

Now such a mighty movement leading to such unique achievements could not have been brought about without the magic influence of the great Emperor of beloved memory; nor without certain important legislative measures, establishing the Imperial Rule on the noblest and surest foundations. As I cannot hope to deal with all of these at present, I select the three greatest legislative reforms of the Meiji Era, namely, the Establishment of Constitutional Government, the Revision of Foreign Treaties, and the Codification of the nation's laws.

The establishment of the Constitution certainly marked a new and progressive era in the history of Japan. It was based on the Imperial oath taken at the beginning of the late Emperor's reign, guaranteeing the people a modern government in the best sense of the word; but as to the best time for its inauguration, opinions were divided, some of the Imperial councillors taking extreme views and others views more moderate. But his Majesty seriously considered the condition of the nation and the special needs of the times, paying due respect to popular opinion as well, and so the time for inaugurating the new reform was fixed some years ahead. The great amount of preparation essential to the establishment and efficient working of so great a reform necessitated going slowly and making progress steadily till the goal of constitutional government was reached. The Emperor, and the great statesmen that surrounded the Throne, were too wise to indulge in spasmodic changes, disturbing the equitable working of the common life. Consequently the way was paved for a safe establishment of constitutional government and the time for opening the first Imperial Diet was set. When one realizes the care that had to be taken in the formulation of a constitution for so old a people and

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nation as Japan, a constitution that was to stand for all time, like the Empire whose life and soul it expressed, one cannot but admire the attitude of precaution and making haste slowly, on the part of the national administration; so that to-day the Japanese Constitution is the admiration of the world. It is indeed a marvellously comprehensive instrument, representing the past and future polity of a great Empire. In its compilation and completion we can never forget the work of the late Prince Ito, to whose genius and high character it must ever remain a magnificent monument. The achievement of so great a task could not have been attained without great personal sacrifice on his part, so that in it we have the life of one of our most representative citizens. That this sacred ark of the Covenant passed unscathed through the vicissitudes of the Restoration and finally attained its full form and entered upon a career of practical working, without turmoil or revolution, is a marvel of history and a matter for permanent congratulation. So great an innovation would hardly have been possible outside of Japan, if we are to judge by the examples of history. Naturally we Japanese are inclined to ascribe such achievement to the virtues of our late illustrious sovereign, and not to any special excellence in ourselves.

The Japanese Constitution was formally promulgated in 1889, with bylaws and regulations necessary to its perfect working, including those with reference to the establishment of the Imperial Diet, the election of members to the legislature, finance and so forth. All these provisions were carried into effect the following year. No one outside of Japan can have any adequate conception of the radical nature of the changes brought about in Japanese civilization by this innovation. Think what changes were involved in local self-government everywhere throughout the Empire; how new laws had to be formulated and enforced in regard to the government of *ken*, *gun*, *cho* and *son*, that is, of cities, prefectures, counties, towns and villages; so that the people had to tackle new methods and obey new laws and regulations, to which they had hitherto been quite unaccustomed. But the main principle was self-government; and to this the people as a whole were quite ready to respond. In the formulation of the national Constitution nothing of importance had been omitted. One of the most important of its provisions was in relation to the Imperial Family, ensuring the respect of Imperial hereditary rights and laying down the principles of Imperial succession.

Not less important in the progress of the Empire has been the second great achievement, with which I wish to deal, namely the Codification of Law. Up to the completion of this great task the laws of the Empire were not only imperfect but differed widely according to place and custom. In too many districts custom itself was law. Consequently the drawing up of codes, appropriate to so complicated a condition was no light undertaking; for they had to be comprehensive enough to apply to all Japanese subjects and at the same time take into consideration local conditions. But the main idea was Home Rule. This idea of Home Rule also influenced our attitude toward extraterritoriality, which had long impaired our national dignity and weakened our autonomy. As the abolition of consular jurisdiction could not be hoped for without the inauguration of a modern code of laws and the establishment of a modern justiciary, the work of codification was pushed with all possible despatch, but even then it took considerable care and time. Consequently the work of codification and treaty revision went on hand in hand, as they were naturally and closely related. In accomplishing so difficult a task naturally many were the blunders made and numerous the obstacles encountered. However, the Imperial authorities fearlessly persisted in their enterprise, faithfully pursuing the course laid down; and at last in 1897 the goal was reached and the great task completed.

The government had seen from the outset that the most important reform to begin with was a codification of criminal law, and this had been undertaken as early as 1870, when laws known as

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shinritsu kōryō, or essentials of the new laws, were promulgated; and again in 1873 the *kaitei ritsurei*, or revised laws and ordinances, were given as addenda. From this time we began to follow the legal procedure of Europe; and thenceforth the cruel and inhuman methods of dealing with criminals, which had prevailed during the Tokugawa régime, were abolished. It was indeed a great change when the country no longer saw criminals crucified, burnt at the stake, beheaded and their estates confiscated by the government. In order to perfect as far as possible the compilation of a thoroughly modern criminal code, the famous French jurist, M. Boissonnade de Fontarabie, was employed by the government to draft a throughly modern code after the form of French law but adapted to conditions in Japan, and the results of his monumental labours were published in 1880 and put into practice in 1882. This code continued in force for 27 years; and in 1907 it was revised and brought up to date in Code No. 45, the criminal law now in force. This code was completed without foreign assistance or advice, and was made applicable to the new conditions brought about by the rapid progress of the nation. It is a matter of great satisfaction to us that this code has been made the subject of favourable comment by the learned jurists of Europe.

The history of our development in legal procedure is one of the most interesting phases of the process of codifying Japanese criminal law. In the very early days there appears to have been no definite mode of legal procedure in dealing with criminals. It was left pretty much to the legal officials, and they followed custom for the most part. From 1873 onward regulations were promulgated for dealing with the examination of criminals, such as the establishment of judicial police, the granting of bail and so on. In 1879 inhuman modes of criminal examination, known as *gomon*, or torture, was abolished. In 1880 another improvement in legal procedure for dealing with criminal cases was set forth; and finally in 1890 a still more modern form of procedure was prescribed by authority.

Scarcely less ardous was the compilation of satisfactory codes for municipalities and the regulation of commerce. The commercial code especially required much time and trouble, and is not yet quite perfect. Originally in Japan there were no laws for the regulation of matters civil and commercial. In matters of personal relation the people had been accustomed to adjust their difficulties and disputes according to common sense and moral principle, which resulted in different usages in different communities. Consequently for the improvement of relations among the masses of the people, the promulgation of municipal and commercial laws was of the utmost importance. A translation of the French codes into Japanese had some influence in hastening the desired end. Investigation of legal matters was everywhere encouraged; and finally the completion of our civil code was accomplished. After its final completion the new civil code was found to run so contrary to certain customs in certain localities that it was sure to prove unpopular, and its promulgation was withheld for some four years, so as make proper amendments. In 1893 the Imperial Diet appointed a Law-Investigation Committee to amend and finally complete a satisfactory code, when a civil code was reached in accordance with the best codes obtaining in Europe. It can be seen that in their work the Committee were influenced more especially by the German code, the new code being divided into five books, the first three of which were ready in 1896, when they were approved by the Imperial Diet, while the other two were published in 1898, so as to be ready for the revision of treaties the following year. The commercial code began a little later than the civil code, the Commission being appointed in 1881, and with the assistance of a German jurist, it completed its task in 1890. But as it met with as widespread objection as the new civil code, its promulgation had also to be postponed for amendment, that portion referring to companies, bills and bankruptcy having to

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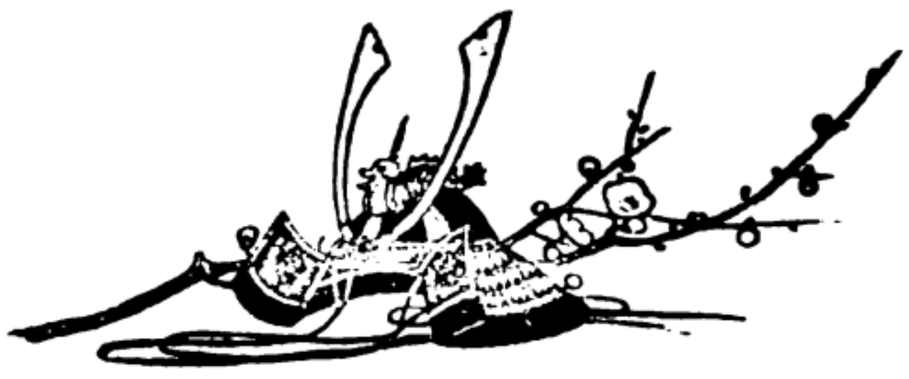
be enforced in the meantime, the whole becoming law in 1899. Though both the civil and commercial laws were based finally on the best German models, they have in many ways proved not quite suitable to conditions in Japan; and the Law Investigation Committee has been trying to effect the necessary amendments and improvements, with the result that a revision promulgated in 1911 has proved more satisfactory. It was by following the French and German systems too that our courts came to be divided into three classes, with corresponding officials. Certain of these laws, such as the law of bankruptcy, are very imperfect, and are no more than mere expedients to bridge the time till better ones can be enacted. All such deficiencies will be made up as time goes on.

With the rapid colonial extension of our Empire new questions arise in regard to laws, for it cannot be expected that the codes of Japan will be equally appropriate to the very different conditions obtaining in some of our new dominions. Special laws will therefore have to be prescribed for new territories as circumstances demand, laws which will not contravene local customs and prejudices in too radical a degree. A committe is now working on this important problem, and by their help it is hoped that improved codes for the colonies will soon be brought into operation. Indeed when one thinks of all that has been accomplished in the way of reform during those forty-five years,—the Restoration, the Centralization of Imperial Power, the Adoption of the National Constitution, the Codification of the laws and the restoration of National Autonomy, it seems a marvellous tale of progress, such as took place in the reign of the Emperor Kotoku, during the Taika improvements. Again when we consider how recent has been the codification of our laws and how short a time it is since foreigners have been brought within their jurisdiction, it is a marvel that things have worked as smoothly as they have.

Of course the progress outlined could not have been accomplished without a period of preparation; and this period, especially in the way of education, had been going on in Japan for some years before the reforms were actually brought about. It was an education largely legal, investigating laws and creating a respect for law. The law departments of our universities and colleges have always been devoted to this important subject, and some of our best men have devoted their talents to it. The students sent abroad for the study of law have returned to enrich our resources in this direction; so that we have had all the wealth of legal achievement in America, England, France and Germany at our disposal. The general tendency, however, has been, as I have said, to favour German codes and tribunals. We are for the most part now independent of foreign countries in this respect, and are acquiring a feeling of self-confidence and readiness to be responsible for making laws of our own. Having now come of age, and acquired national autonomy, Japan will be able to develop her individuality more and more to the great benefit of her own people and the peace of mankind. But the foundation on which this great essential of our progress is based, has been the three great contributions of the Meiji Era to national legislation, namely, the Imperial Restoration, the Codification of the laws and the abolition of Extraterritoriality. For these inestimable benefactions Japan must forever remain indebted to her great sovereign, Meiji Tenno.



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A GREAT JAPANESE LIBERAL

ONE of the most celebrated of living Japanese statesmen is Count Itagaki, the veteran champion of liberalism and the rights of the people. In recent years he has kept himself in the background, but he laid the foundations on which constitutional government in Japan was made consistant with national loyalty and due respect for the divine right of the Ruler. Now at the age of 76 the venerable statesman still preserves the dew of his youth, his fine mental vigor leading to the recent publication of a volume dealing with the mooted question of life peerages.

Needless to say the carreer of a liberal champion in a land as old and conservative as Japan, must partake largely of the chequered and the adventurous. The present generation of Japan may be apt to forget this great leader in the march toward modern freedom; but his name will ever shine in the annals of valid Japanese history. To him must be ascribed all the honour that is ever due to the pioneer of noble causes. The difficulties and dangers he faced and overcame on behalf of the people were such as only a brave heart and a clear head could have accomplished. There was a time when his was a solitary voice, and his light the only beacon pointing toward modern government; a fact that modern leaders sometimes seem to overlook. He was one of those great leaders whose advocacy of liberalism was never in the least inconsistent with the true spirit of Japanese loyalty; and men everywhere knowing his deep veneration for the Throne, listened sympathetically to his eloquent championship of popular government. Thus through the turbulent and uncertain period preceding the formulation of the constitution, Count Itagaki held aloft the banner of true freedom, with a fearlessness that commanded public admiration, and with a nobleness of bearing and a persuasiveness of speech that illuminated the nascent proletariat of Japan.

Count Itagaki first came into prominence as a soldier in the military operations leading to the overthrow of the shogunate and the establishment of the Restoration. There is no doubt that his brilliant qualities of courage and leadership would have raised him to the highest rank of military glory, had he chosen to remain in the army, but he felt convinced of his duty to devote his life to the cause of pure and enlightened government, and so he took up the liberal cause. As soon as the Government was safely on its feet Count Itagaki retired to his native province of Tosa, where he was born in 1837. There he at once became a Han councillor and took an active part in the promotion of public affairs. He was, however, too great a man to be long left in retirement; and the officials in Yedo succeeded in persuading him to take part in the deliberations of the Council in the capital. Another great loyalist of the time was Saigo Takamori; and Itagaki followed him as a leader. With Saigo he was opposed to clanism in matters of government, and he sided with Saigo in advising the despatch of troops for the subjugation of Korea.

As soon as the question of popular government came before the nation Itagaki presented a formal memorial to the authorities asking for a Constitution, and for many years in the press and on the platform he ceased not to plead the cause of popular government with great earnestness and perseverence. But the higher officials of state, naturally cautious with regard to eloquence and innovation, did not lend the encouragement the brave patriot had a right to expect. There was in fact a campaign of suppression urged against the liberals, and

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many of them were regarded with suspicion. In Japan what the government regards with apprehension is not likely to receive the approval of the populace, though this feature is in modern times much less pronounced; but in the days of Itagaki's agitation it was powerful enough to retard the movement for popular government. In some quarters Itagaki came to be looked upon as a rebel opposed to the Government; and as there are always some who think it meritorious to do away with a rebel, it is only natural that an attempt was made on the life of the leader of liberalism.

One evening Itagaki was to deliver an address on the cause of popular government in a hall at Fumoto in Gifu. It was the occasion of a big and enthusiatic party-meeting, and the eloquence of the speaker was received with applause. Upon the conclusion of the address Itagaki was about to leave the building, when a man sprang from among the crowd near the door, and crying out "Rebel", slashed at the great man with a sword. The thrust missed its fatal aim, and entered the breast at a spot not dangerous. A member of the party at once seized the assassin, and struck him a heavy blow that sent him to the floor, where he was pinned and held helpless. The whole thing happened in such a short time that everybody was astonished to think it could have taken place. Like ex-President Roosevelt under similar circumstances recently, the Count calmed the people, assuring them the wound was not fatal and that he would be all right.

"Where's the would-be murderer?" asked the Count.

"Naito's got him", answered some one.

"The fool!" cried Itagaki; "Itagaki may die, but Liberty will never die." The saying immediately became known all over the Empire, and has ever since been the watchword of Japanese liberalism, and been made to do good service by all political parties. The man who attacked Itagaki proved to be a primary school teacher from Nagoya, who fancied himself a divinely sent agent to free the government from the opposition of the liberal champion. Some one had told the misguided fellow that if Itagaki had his way the polity of old Japan would be destroyed, and so he felt it his duty to interfere in this violent manner. The man was condemned to penal servitude for five years; and after the expiration of the sentence he was released, and at once went to Itagaki to crave pardon for the attempt on his life. It is said that the Count received him kindly, and made the following reply: "It was because both of us were earnest patriots that such a thing took place. If you now understand me, that is enough."

Of course the outrage upon Itagaki made him more famous than ever; for it created nothing less than a sensation throughout the country. The upholders of liberalism now rallied, and pledged themselves to carry on the work, if the leader's wound should prove fatal. Fortunately the wound, under the efficient care of Dr. Goto, now Baron Goto, healed in due time and the great man was soon as well as ever. In 1882 Count Itagaki went to Europe to investigate the condition of politics in the west, and some years after his return home, he established the Constitutional Liberal Party, and became its first president. In 1890 Count Itagaki was appointed Home Minister in the Ito cabinet, and held the same portfolio in the Constitutional Party cabinet of 1898. Soon afterwards he retired from public life and now devotes most of his time to social and educational affairs.

It may be asked why so great a leader and so indispensible a teacher should not have had a more prominent place in the official life of new Japan? Probably his pronounced advocacy of popular rights may have had something to do with it. That he should not be able to occupy a prominent place in the modern political arena of Japan is but natural on account of his advancing years and his poverty. One cannot get along very well in political life to-day without money; and the Connt has never had much to spend on the cause to which he has devoted his life. It is by speech and

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by his books that in late years he has done most to promote the liberal cause. Some have imagined that his retirement was due to a change of policy or principle; but nothing could be further from the truth. Having exhausted himself physically and financially in the cause, he is entitled to quietness and peace during his few declining days. The tendency to-day is to praise the money lovers, and to forget the principles of simplicity and frugality, as seen in the lives of the late Emperor, General Count Nogi and Count Itagaki. The latter remains as one of Japan's few extant links with the past; and though he has witnessed the establishment of the Constitution and the growth of liberalism, yet he has no doubt felt that his services have never been fully appreciated by his countrymen.

Count Itagaki has recently published an interesting volume which gives some insight into his principles and the present condition of his mind. The subject of the book is "Life Peerage", in which he sets forth his opposition to the present system of peerage, holding that the Japanese custom of creating new noblemen has done much toward neutralizing the benefits secured to the nation by the Restoration, and the subsequent abolition of classes. Count Itagaki argues that if the *bakufu* government stood between the Throne and the people denying the latter their rights, the men who complained of the shogunate and did away with it, have now themselves formed a hedge of peers about the Throne, shutting off all access to it by the people. The Count is persuaded that so long as ranks are created which are entitled to special privileges not open to ordinary citizens, it is nothing else than a revival of the class system. Count Itagaki believes in peerages; but he believes that they should be given as rewards of eminent merit, and should not be hereditary. The spectacle of foolish or unworthy persons inheriting great titles and privileges denied their betters is something Count Itagaki thinks not honourable to the nation. The system of favouritism now represented by the peerage is, he says, out of keeping with the spirit of the national Constitution, and can only be rectified by adopting the custom of life peerages. Count Itagaki holds it a mistake to believe that the Throne is safeguarded specially by the peers; he is inclined to think the Throne is safer when all the people are made responsible for its honour, and not a favourite class. The Emperor belongs to all, and not to the peers only.

The Count says that the reason why he was led to the publication of a book on this subject was that in order to get the views of the peers he sent a letter to 850 Japanese noblemen some time ago, but that only 37 vouchsafed a reply; and of these only 12 were in favour of his view, 7 were opposed and the rest did not venture any opinion. The indifferent manner in which so important a question was received caused the Count to doubt still more the value of the present peerage system, and so he decided to appeal to the public. In the course of his argument against the advisability of life peerages, the author gives an interesting insight into the inner working of the government, and his own connection and influence in regard to liberal ideas. He has for years tried to get permission to abandon his own title of Count, but without success. He is probably the only man in the world in such a position. Count Itagaki says that when the class system was abolished with the fall of feudalism, and the *samurai* were done away with, the latter were still permitted to wear swords; and when the Count approached the authorities and wanted to know whether the *samurai* could be permitted to wear swords since their class was abolished, he was told that they might be permitted to do so for the sake of protection. To this he immediately took exception on the ground that it still conferred special privilege, and that if *samurai* were allowed to wear swords for purposes of protection, then all citizens, being equally in need of protection, were also entitled to the same privilege. To this the authorities could make no reply, and so the Count went back to his own jurisdiction in Tosa and

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ordered that, as the *samurai* class was abolished by law, all special privileges were likewise done way, and that all must conduct themselves accordingly Consequently it is the abolition of the class system with its special privileges, and then its revival again in the peerage system, that Count Itagaki takes exception to, as inconsistent with the Japanese Constitution. He is persuaded that these new class distinctions do not add to the strength of the nation, but rather weaken its solidarity ; and that it is inconsistent to be emphasizing class distinctions at home while condemning them in America where discrimination is exercised against the Japanese of the lower classes. To all enlightened men the one tendency is just as objectionable as the other. Count Itagaki believes in the judicial equality of all men, and that it is the duty of men to promote brotherhood among themselves and among the nations. All false standards for the measurement of men should be discouraged ; and merit, virtue and nobleness should be recognized and encouraged wherever found.

LOVE

The barest ledge of rock, if but a seed

Alight upon it, lets the pine-tree grow :

If then thy love for me be love indeed,

We'll come together, dear ; it must be so !

Anon,

Tran. by B. H. Chamberlain

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COUNT ITAGAKI: THE LEADER OF JAPANESE LIBERALISM. *Un chef du libéralisme japonais. Ein Fuehrer des japanischen Liberalismus.*

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BARON H. MITSUI: PRESENT HEAD OF THE FAMILY

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THE HOUSE OF MITSUI

THIS, the crest of the Sasaki branch of the Genji (the great Minamoto clan) is also the crest of the Mitsui family, which fact possesses a peculiarly deep significance for their descendants.

The ancestors of the Mitsui belonged to the Fujiwara family. Tradition relates that in the latter half of the fifteenth century one Takahisa of the family of Sasaki, *Daimyo* of Omi, was adopted into the family of Mitsui, who were relatives of the same *Daimyo*, and attained to the rank of general. His descendants owned a castle on the famous lake of Biwa in the province of Omi, and for many years the head of the family ranked among the seven chieftains of the Sasaki; which facts are fully narrated in the history of that clan.

Towards the end of the sixteenth century, the family meanwhile having forsaken their castle in Omi—one of their descendants named Takayasu held the title of Lord of Echigo. He was a great "knight errant" (*Ronin*) and had his home in Ise under the Ashikaga Shogunate, during which period the whole of Japan was in the throes of a great internecine struggle, from which, however, he kept aloof and lived quietly at his home until 1610. As the Mitsui seem to have fallen somewhat from their high estate during the three or four generations which preceded Takayasu, the Lord of Echigo is rightly regarded to-day as a restorer of the family fortunes and is worshipped as their patron saint. Last year, therefore, being the tercentenary of this grand old man, the Mitsui family built a new shrine to his memory at Shimogamo in Kyoto.

Henceforward the family history is more easily followed. Takayasu's eldest son was Sokubei and it was in his lifetime that the family began to live at Matsu-zaka in Ise and took up business. He died in 1633 leaving four children of whom the eldest opened a shop for the sale of dry goods and silks in Yedo. This shop existed till the middle of the eighteenth century.

Hachirobei, the youngest son of Sokubei lost his father when he was still very young and was brought up by his mother, a very intelligent and capable woman. He came to Yedo when he was fourteen years old and worked as apprentice to his brother till he was twenty-eight. He then returned to Ise and engaged in money transactions for more than twenty years, during which time he underwent the training necessary to fit him in later life for the fulfiling of his duties as a merchant prince.

At this period Kyoto was the residence of the *Mikado* while Yedo, where the *Shogun* lived, was the seat of Government and the Eastern Economic Centre of Japan. The Western Centre was, as at present, at Osaka, twenty miles from Kyoto.

Now Kyoto was famous in those days for the manufacture of beautiful Nishi-Jin brocades, and it was during Hachirobei's life that this manufacture came to be fully developed. Most of the Kyoto merchants, as also those of Yedo, like Hachirobei boasted of Ise as their native place. Under this influence, therefore, he opened in 1673 a large shop for buying in Kyoto and another for selling in Yedo. As one of his ancestors nad at one time held the title of Lord of Echigo he called his shop Echigoya.

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Ten years later this shop in Yedo was removed to its present site at Suruga-cho. A small money-exchange business which had been previously established in Yedo was removed next door. The site of the present building is the same but the old structure has given place to a far more imposing edifice built in the most approved modern style and possessed of noble proportions.

In this shop, the same year, was originated a method of business entirely new to Japan, namely:—"Cash Down at Fixed Prices"—Till then in all shops customers had been in the habit of paying at stated times or just whenever they could. Accordingly merchants in quoting a selling price had to make allowance for bad debits, and charge interest on long standing accounts. But the new method changed all this and thus made it possible for goods to be sold much cheaper. Moreover, goods previously had always been sold in bulk: now set in an era of 'piece goods', and customers at the Echigoya found it far more convenient to buy just the required amount than to be saddled with more than they could hope to use before it was spoiled.

The Echigoya at once became immensely popular and customers crowded to the store in such numbers that gradually other merchants took up the idea, and the words Gen-Gin (Cash down) *Kakene-nashi* (Fixed Prices) were to be seen on boards in every shop in Japan.

Surugacho in those days was supposed to be the best point in Yedo from which to view Fuji-San, so that the Echigoya, if only for that reason, became one of the centres of interest; and the building has been the subject of more than one picture painted by Japan's most famous artists.

The business throve vigorously and there were soon two branches in Yedo, three in Kyoto, and one large one in Osaka. In 1687 they were honoured by being appointed purveyors to the Shogun.

The Mitsui money exchange business above mentioned proving a success, similar exchanges were founded at Kyoto and Osaka. A proof of their success in this line is to be found in the fact that they were entrusted in due course with all the financial business of the Government, the *Daimyo* of Wakayama, and others. In 1691 they were appointed to superintend the transmission of monies, between the Osaka Treasury and the Government at Yedo, which was accomplished by what may be called a "Cheque-System". The carrying on of such work for the Government by a private firm had never before been attempted but the Mitsuis continued to engage in it until the end of the Shogunate. This appointment by Government and the cheque-system may be regarded as two of the most important events in the economic history of Japan. Since those days the Mitsui House has been the means of supplying capital to many a business firm and company, either to make a start or to stave off disaster. Such was the origin of the Mitsui Bank.

In those days foreign trade was carried on only in Nagasaki, nor even there were Japanese merchants permitted to deal directly with foreigners. At that port there was a company of merchants who were specially privileged to buy imported goods. Japanese firms therefore kept agents there to buy goods from this Ring. The Mitsui shops used to sell foreign goods in the seventeenth century to some extent, and early in the eighteenth they established an agency at Nagasaki which kept them supplied with foreign woven fabrics and other products in large quantities. This business, after passing through several changes during the Meiji period, became the Mitsui Bussan Kaisha.

Hachirobei who had thus begun the business, had fifteen children, and with his wife Jusan paid great attention to their education, giving them a complete commercial training. All these children afterwards did business in the various Mitsui establishments, and became united later on as one company; a system which although quite novel to Japan held its own through several decades, still exists, and will do so forever. In this

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THE MITSUI COMPANY'S BUILDING

INTERIOR OF MITSUI BANK

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THE NEW MITSUI
STEEL AND GRANITE
OFFICE BUILDING

AN OFFICE, WITHIN

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respect they much resemble the Rothschild family so famous throughout the world.

The present head of the family is Baron Mitsui Hachiroemon (fourteenth of that name).

There are ten other branches of the family but all are combined under the one name Mitsui. In 1722 Hachiroemon, first of that name and eldest son of Hachirobei, was the head of the family. In accordance with his father's dying wish he draw up a family code, and left it for his descendants to study and preserve. The whole organization is based upon this code, the spirit of which, though modified to meet the Exigencies of Modern Law, remains to this day. There is no other such organization in Japan.

The business of the House has undergone several changes since the Restoration. The banking business which it carried on for the Shoguns was continued on behalf of the New Government. In 1871 (fourth year of the Restoration period Meiji) they issued, by Imperial command, government paper money, and in 1876 became a recognized bank, the Mitsui Ginko of to-day.

The trading business carried on at first separately at Nagasaki became incorporated with other parts of the great whole in 1876 under the name of the Mitsui Bussan Kaisha.

The Suruga-cho shop carried on business in the same way until quite recently when it became a joint-stock company called the Mitsukoshi.

In 1889 the family bought from the Government the extensive coal-field of Miike and began to work the same as the Mitsui Kozan Kaisha.

This also now forms part of the present great combination of the Mitsui Bros.

The above narrative of the Mitsui, though very brief, sets forth clearly their business instincts as well as the great influence they have exercized over the economic history of Japan. Another point also has been demonstrated: how very highly the credit of the house is thought of throughout the organization. It is noteworthy that in a country where military fame is most sought after this one family should have existed for so long a time purely as merchants. That there is no other example of this in Japan is the proud but not empty boast of the House of Mitsui. The history of the house of Mitsui is the economic history of Japan.

The old Mitsui Exchange House recently reconstituted as a joint stock bank under the title of The Mitsui Bank, Limited, is one of the oldest and the largest institutions in the Empire of Japan. It has grown out of the Mitsui Exchange House founded at Kyoto, Osaka and Yedo (now Tokyo) by Takatoshi Mitsui over two centuries ago. The celebrated financier invented and organized for the first time in Japan a special banking system, and this, be it remembered, was done when the knowledge of banking or bills of exchange was entirely lacking in our country, and when in England the business of modern banking was first introduced by the new fashioned goldsmiths or bankers in London. It is to be noted that the Bank of England which has been the principal bank not only in England but in the whole world, was projected by William Paterson and incorporated in England just three years after the appointment of Takahira, the eldest son of Takatoshi, by the Tokugawa Shogunate as its Exchange Comptroller in 1691.

With the Restoration of Meiji, an important epoch was opened in the history of the firm. While the new government under the direct control of the Crown was in process of consolidation, the Mitsui acted as its principal financing agents and it was in a great measure due to this that the country was enabled to bridge over a great crisis with which it was then threatened from within and without.

In 1871, three years after the Meiji Restoration the firm was authorized by the government to issue convertible notes amounting to three million *yen* and subsequently the Hokkaido notes for two and a half million *yen* also. At that time, the Mitsui Exchange House had already been projecting the

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transformation of its institution into a central bank of Japan, but in the meanwhile, the government adopting the American banking system, the National Bank Act was promulgated. In 1872, the First National Bank was established at Tokyo, and the Mitsui became its principal share-holders. Thus although the Mitsui had to abandon their project, they never ceased to be a prominent power in the financial dominion of the country. In 1876, the Mitsui Bank was organized upon a joint stock system, having revised and enlarged not only the original business of the Exchange House, but also its general banking transactions which were increased to a vast extent. In 1893, by the enactment of the Commercial Code it was remodelled and made an unlimited liability concern.

The financial development of late years has necessitated the reconstitution of this partnership as a joint stock company to meet the requirements of the present situation. Thus, from November 1st., 1909 it was transformed into a joint stock bank under the tilte of The Mitsui Bank Limited, in the same place of business and under the same management as before with a fully paid up capital of Twenty Million *Yen*. The great improvements made of late in the management of the Bank have more and more strengthend its foundation, and have given it a distinct position and unrivalled credit, and it stands foremost amongst other Japanese banks in the magnitude of its business. By means of an ample reserve of liquid assets the bank is enabled at all times to meet the demands of depositors and to protect its own safety in case of emergencies. The striking growth of its deposits since 1904 is an ample evidence of its credit and fame.

O FURIOUS WIND

O furious wind

To which the tall trees bow

And foaming waves rise high :

Touch lightly thou

The grasses and the flowers

Nor harm the fragile butterfly !

Don C. Seitz

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ARE ORIENTAL AND OCCIDENTAL RACES MUTUALLY EXCLUSIVE

By DR. J. INGRAM BRYAN

WHETHER or not truth demands an affirmative answer to this question is fast becoming a matter of supreme interest in the sphere of world-politics, and an affair of vital importance to the peace of mankind. If the racial barrier is forever to raise its unamiable frown on the brow of humanity, what is to become of civilization's boasted brotherhood of man and its consequent comity of nations? Human solidarity and the union that is strength may then be regarded as but an empty dream. To this there can be no alternative, if, as some allege, it be a well established fact of experience that oriental races, comprising though they do, the greater portion of mankind, have proved fundamentally averse to western civilization, and wholly incapable of ansimilating the ideals and customs of the occidental nations among whom they desire to dwell.

Nor is it essential to a solution of the problem to raise the question of complete assimilation in regard to customs and ideals; for the people of Japan and China do not demand of occidentals a renunciation of civilization and citizenship before permitting them the right of immigration. For reasonable reciprocity justice demands no more than that mutual toleration to be expected of human beings entitled to the rank of civilized nations. Though socially we have proved impervious to every oriental advance, the nations of the east have never complained of our lack of sympathy with their civilization, nor have they ever sought our ejectment purely on grounds of incompatability with their ideals. They have hated us frankly as aggressive barbarians, but they raised no strong objection to us till we began to interfere in their politics and to impugn their sovereign rights. When the first Europeans arrived in Japan some four hundred years ago they were received with all due respect, accorded every accommodation for the prosecution of trade and the propaganda of religion, and met with no molestation till they commenced to meddle in politics. We have always given orientals to understand that we failed to appreciate their political ideals and regarded their civilization as inferior to our own. Yet in the face of no precedent we have expected them to assume the superiority of our ways, and even of ourselves, and to accept our attitude towards them without question. Notwithstanding this overweening selfconfidence on our part, the oriental nations have always been ready to meet us more than half way; and more generous still, they have already absorbed our ambitions and assimilated our methods so thoroughly and extensively as to threaten to outdo us fairly in the fields of competition, which in itself is the best disproof of our contention as to their inability to appreciate our civilization and assimilate our morals.

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While it may be that there are certain races on this earth that could not reasonably be expected to assimilate with certain other races of widely divergent qualities, it is safe to say that no sane mind would advance this argument as to the Japanese and the Anglo-Saxon peoples. The fact that the best of them have amicably commingled in poltics and trade for the last fifty years, is, in itself, a sufficient ground for hope. We venture to hold that on the basis of a common experience and an equal degree of familiarity between Anglo-Saxon people and certain Europeans, and a similar condition in relation to Japanese, the Anglo-Saxon will find it easier and more pleasant to feel at home with the Japanese. Those whose long residence among both peoples has made them familiar with the inherent characteristics of each, are at any rate less positive for a negative reply to the question with which we set out; and in the end these may prove safer judges than those more remote from experience, or tainted by labour or racial prejudice.

Practically it may be assumed, *a priori*, that no nation can afford to permit its international relations to be affected by the narrow prejudices of a small section of its people. Of course the fact cannot be ignored that both prejudice and selfinterest have to be taken into account in matters of diplomacy; but the policy of all the greater and more humane nations is to compromise in regard to non-essentials and remain unbending as to vital matters. So far the question of immigration has been treated to a large extent as a non-essential, by both America and Japan. How long it can remain so relegated, is a question of increasing importance to large numbers of persons in the orient.

Admitting for the moment that national and social selfinterest is at the bottom of the present anti-Asiatic agitation, we may ask whether this attitude can be justified merely on the score of a desire to limit the degree of industrial competition? True, this phase of the question, if duly considered, opens the way for a still more extended disputation: to controvert it would strike at the root of the most treasured commercial policies of America and even of Japan herself. In these two countries high Protection is as rife in regard to labour as to merchandise. A wholesale migration of foreign labour to America would not create a greater consternation than it would in Japan: in fact Chinese labour or Korean labour, it is safe to say, would not be tolerated in Japan to the same degree that European labour is tolerated in America. It is in both countries simply a question of Protection, and every country claims the right to regulate its own protective policies, though, it is well to remember, not without due respect to other nations. When Japan attempted to regulate her commercial tariff independently of Great Britain recently the effort was futile and negotiations proved imperative. Likewise America and Japan have arrived at mutual agreement with regard to immigration. But the agreement is not satisfactory to the people of the orient. Neither are the high protective tariffs obtaining in America and Japan. The immigration question is a personal matter, however, and will not submit to the degree of personal interference prevailing with regard to goods and chattels. Though historically and economically it can be shown that restriction of competition, whether in labour or commerce, never does more than to benefit one class at the expense of another in the community so protected, yet some nations will always be found acquiescent to the wishes of the class most benefitted, especially if they be powerful, provided the sufferers are not strong and intelligent enough to urge an effective objection. The exclusion of Asiatic labour may mean higher wages for the occidental workingman, but the latter will neither be happier nor better off than he would otherwise be; and his abnormally high wages will mean increased cost of production as well as increased cost of living for all classes of the population.

But, as has been suggested in the question of tariff, the rights of those discriminated against cannot be altogether ignored in a question of this kind,

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and especially in regard to a question so far-reaching in relation to international intercourse and general inter-racial association. While the more intelligent classes duly weigh and understand such questions, it is almost impossible to convince the average oriental that western discrimination against him is not inspired by unpardonable racial animosity. Indeed this view must appear in some degree logical, even to some occidental citizens, so long as European immigrants are immune to restriction. To impose on the oriental immigrant a degree of exclusion which the European is able to escape, in his mind at least, at once removes the question from the realm of competition to that of race. This fact should somewhat soften the severity and sweeten the acerbity with which some impatient occidentals regard the hesitation of the orient to accept our point of view. When the question of oriental exclusion first appeared, the Japanese, who must be reckoned among the most far-seeing as well as the most highly civilized of oriental races, found it so impossible to reconcile the ground of complaint with the conditions actually prevailing in the west, that they sent a special commissioner to make exhaustive investigation at first hand, and to report to the Imperial Government, so as to enable the puzzled authorities to understand apparent inconsistencies.

Not only is there this aspect of the question, which renders the Anglo-Saxon nations disposed to discriminate against oriental in favour of European immigration, but there is the implied admission that somehow western civilization is incapable of assimilating oriental races. To complain of indigestion from a surfeit of oriental immigration, while freely imbibing the murky potion from Europe, seems to the oriental very much like straining at a gnat and swallowing a camel. The presence of the negro in America, and in various British dominions, though fraught to some extent with menace to existing civilization, has on the whole tended to prove the capacity of Anglo-Saxon peoples to receive and deal amicably with immigrants wholly diverse from themselves. Why then should they evince so marked a measure of reluctance in welcoming an influx of new blood from China and Japan? The Anglo-Saxon peoples are the greatest missionary countries of the world. But missionary work can be accomplished cheaper and with more expedition through immigration than by despatching messengers abroad. Some measure of restriction to immigration, is, of course, necessary: the crowd must be requested to go through the gate, and not to swarm over the fence; but it is the almost absolute exclusion of the oriental immigrant that is so much objected to in the Far East, resulting as it does, in the discrimination in favour of Europe.

Historic sociology as well as anthropology abundantly shows that humanity, like the ocean tides, is unceasingly in flux and flow, ever refusing to abide by artificial limitations: it purifies itself not by protest or rejection but by acquisition and absorption in the central whole. Wherein lies the strength of the Anglo-Saxon race, if not in this historic ability to receive new blood, to increase by accretion as well as expansion from within, and to rejuvenate its life currents from all human sources, till it has become a blend of bloods, the most cosmopolitan and representative of races. Had Britain been unable amicably to receive and effectively assimilate the Angle, Jute and Saxon, the Dane, the Norseman and the Norman, not to say anything of the ever ceaseless flow of new and virile streams from Frank and Teuton, which time cast upon her shores, there could have been no Greater Britain, nay, nor even a Great Britain. Indeed is not the enormous numerical and industrial expansion of the United States but a proof in itself that harmonious immigration is the very life of nations. In that country, and on the vastest scale ever known in human history, we behold a people that may be regarded as a new race in evolution; and when that marvellous and unique process is accomplished the world will see a race that comprises the essence of Europe and Asia, the voice of no one race being absent from the great final chorus of

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achievement, but all uniting in that one word of proud and portentious import, America.

Any reasonable length of residence among the immigrants of the United States will easily convince an observant and sympathtic witness that if America can absorb, and is actually now absorbing, the best and worst of Europe, she can hardly afford to draw the line at Asia. "Better fifty years of Europe than a cycle of Cathay", is quite a conditional averment of the poet: it depends altogether on the motive that dominates the cycle, and the ideas that control the race. Asia may be more a warning than a guide to the west as regards some things, but as possessing fine material for new and enterprising nations, she is far superior to Europe. What half-a-century of Europe has ever displayed the marvellous capacity for reform and advancement that Japan has shown in the last fifty years? What western nation has ever accomplished so radical a revolution with such little bloodshed and in so short a time, as have the Chinese? If the west is to prove its ultimate superiority to the east, it must be done by revealing a capacity to welcome and absorb the Asiatic contribution to human evolution.

Asia, be it remembered, has been the germinating ground for most of the great and all-prevailing ideas of history; and Asia has still probably greater potentialities for soul-revelation than the more materialistic west. To the east the world owes its greatest religion, its greatest book and much of its deepest and most humanizing thought. Western superiority, so far as it exists, has consisted chiefly in the possession of a more practical genius for colonization and government, and in the direction of moral and altruistic achievement. Somehow or other there has been a dominating, aggressive and impulsive factor in our civilization that has enabled us to bring to greater fruition the ideas the east has taught us, while the regions whence these ideas emanated, have sunk back into the lethargy of ages. We have been, as it were, the hotbeds in which they planted their seeds of new conception to see what would come of them; and now that the ideas have proved fruitful, the fruit must be shared with the planters. How can we better extend the right hand of fellowship to the mother of civilization than by offering her children welcome within our borders and a place at our board. If the Anglo-Saxon peoples are either unable or unwilling to rise to their duty in this matter of hospitality, it is vain for them to hope that it can better be done by sending messengers to the east; for if we are afraid of being demoralized by an overwhelming flood from the east what is to become of our drop in the ocean which we stingily contribute for the enlightenment of the hosts of Asia?

One of the leading arguments propounded against Asiatic immigration is that the respective racès are so absolutely divergent in morals, ethics and the ingrained habits of centuries, that they are incapable of mutual comprehension and sympathy, with an uncompromising clash of motives and ideals, that renders impossible any basis of mutual intercourse in a common civilization. But is this the calmly considered conclusion of those placed at the point of closest contact with the races concerned? Evidently not! Missionaries and others well qualified to weigh justly moral questions of inter-racial import are almost unanimous in the opinion that there is no objectionable difference between good men of the same class in either race. The principles of good men are essentially the same everywhere. An educated Chinese or Japanese of high moral character has no difficulty in associating on equal terms with the same kind of man of another race. The only impassible gulf between nations, as between individuals, is character. Therefore the only divergence entitled to serious consideration is not race at all, but the moral and spiritual condition of the classes attempting association. Now if imperfection of character is the only menace to a mutually beneficial intercourse between races, the question becomes much more simplified; for the difficulty is not absolute, as some innate race defect would be, but remediable, and therefore in no way insuperable to

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good civilization. In brief, when the east and the west fail to mingle with peace and profit in the common occupations of life, it is the result of moral and spiritual deficiency in one or both parties to the dispute; and, consequently not because of any worthy reason or necessary cause. Noble ideals and worthy motives never clash in society; these are independent of race, colour and clime. At least, such is the experience of those that have lived longest among races of every hue. Both are human; the causes and factors inimical to wholesome social intercourse are common to both; and since the defects of both grow out of the same root, the remedy for both must be the same, as both have proved themselves equally amenable to right motives, habits and ideals.

Hence it goes without saying that immigration laws can never solve the difficulty of incompatibility of racial association in the realms of commerce, industry and human brotherhood. Races of varying colour must mingle in all of these ways if they are to live in the same world, a world where distance between the units and races of population shrinks as enlightenment grows. The only possible ground upon which the Asiatic and Anglo-Saxon races can associate with mutual benefit is that of a common moral ideal; and that not the lowest, but the highest that evolution has achieved; for it is a fact of experience that good men of divergent race find it easier to get on together than bad men of the same race. Let Japan and the United States devote more of their intellectual, moral and financial strength to the promotion of moral education among all classes, and the time will not be far distant when the clouds of blind prejudice and racial animosity will disappear, the subtle and insidious color line vanish, and wilful moral defection be the only cause of objection.

In the presence of high moral and spiritual education that forbidden boundry, the color line, will vanish for ever. In the realm of character there never has been and there never can be a color line. The gentleman of China, Japan or India meets the gentleman of England or America on equal terms without a thought of complexion or stature. Kipling may know a deal about the white man's burden, but when he declared that "East is east and west is west, and never the twain shall meet," he confessed his ignorance of the east. By an accident of the world's history it has happened that the fairskinned nations have for some time past been foremost in the work of invention and the extension of civilization, and they have been imposing law on a chaos of dusky tribes. But we have only to look back a few centuries to find the swarthy Romans in the same way working for the yellow-haired barbarians of Europe. But the Romans had too fine a sense of manhood and humour to try to build empire on tints and complexions Among all colours the true patriot and the true gentleman can be found; and these are but an earnest of what the whole may be if given a chance. What a heterogeneous mixture of colors is the population of America to-day! From the pale and drab Scandinavian or the rufous Gael, through nondescript Englishmen and Frenchmen, through ivory-tinted Italians to the embrowned fishermen of Calabria, through olive-dark Greeks and Armenians to Persians and swart Arabs, through the brown dwellers of the Ganges to the black-skinned African, what infinite gradations of color are to be found blending into a vast racial unity without perceptible break!

Why then do the Anglo-Saxon nations shudder in the presence of the Asiatic? Education in America, Canada and Australia is making extensive strides, and its quality is fast improving; and while it enables the cummunity to receive and absorb the European of however varying a complexion, it is yet incapable of dealing with the men of Asia. The human contribution from Europe is more easily assimilated because it is the offspring of a less virile and aggressive community. But men like the Japanese have a racial individuality not soon lost in the maelstrom of American immigration. But who is to say that the effort to absorb and harmonize the teeming output from

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the east, may not result in the development of a still more potent national life? I have lived among immigrants in America from all countries, people from every part of Europe, and people from China, Japan and India; and I have no hesitation in believing that, on the whole, the Japanese immigrant as a workman, and a man of clean habits, is superior to the immigrant from Europe. The very act that in western labour circles there s no fear of the man from Europe ndicates a belief in the superior capacity of the Japanese, who, after all, is feared not because of his had qualities but because of his good ones: for his preeminent efficiency in the sphere of labour. The hope of immigration, then lies in the approach to a more common ethical ideal. Japan must combine with the Anglo-Saxon nations in laying weighty emphasis on moral and religious education. When both east and west are consecrated to a common good, their people will be brothers, and intercourse will be free and unrestricted.

MAGNANIMITY

Kuni no tame
Ada nasu ada wa
Kudaku to mo
Itsukushimu beki
Koto na wasurezo!

You ought, for love of country,
Your enemy to beat;
Yet not forget humanity,
But love him in defeat!

Literally: For the sake of country, injure the injurer, yet don't forget to love him! Composed, as it was, during the war with Russia; this poem shows the true spirit of Bushido felt by the Emperor toward the enemy.

By His Majesty the late Emperor,
Tran. by J. Ingram Bryan

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THE KOKINSHU

By ARIEL

II

ANOTHER name of illustrious rank in the realm of poetry, who had a hand in the compilation of the *Kokinshu*, was Tomonori, secretary of the Imperial household. His early death, shortly after the completion of the anthology, lends a pathetic significance to the sad minor of his lyrics, one of which, being regarded as a masterpiece, we here insert. The poet revels with his fellows in the happy time of spring, than whose flowers and light, there is nothing more calm and cheerful; but in the midst of it all, why should the falling blossoms point to death and decay? The heart of the poet loves above all else, peace, beauty, and perfection, but the dissolving blossoms under the cherry trees break his dream of peace and point to disintegration. Ah, when everything in nature is a dream of unmarred beauty, why should the fair and tender cherry alone break the divine spell? O heartless fair ones, it is you who indicate the vanity of all human wishes, the thorn beneath all beauty, the pain that clings to all desire!

Hisakata no
  Hikari nodokeki
Haru no hi ni
  Shizukokoro naku
  Hana no chiruran

O flower of the gentle cherry
When Spring is all so blithe and merry,
  Why heartless shouldst thou only break,
  And make my heart with sorrow ache?

The grave and solemn manner of Tomonori is again revealed in another example of his verse for which we find space. Here also he evinces his attitude to nature: its living, animate forms, as well as the beauty of its trees and flowers. The scene is a wet night in May. In Japan the May rains are called *samidare*, as they are usually a drizzle, making nature look lonely and pensive. But far out of the dreary night comes a cry, breaking the distance and the dark, with a thought of life and pathos.

Samidare ni
  Mono omoi oreba
Hototogisu
  Yobukaku nakite
  Izuchi yukuran!

A drizzling night in May!
To heavy thoughts a prey—
  When hush, hark!
  Out of the dark
    The cuckoo's call comes crying—
    I wonder where she's flying!

Tadamine, another of the Imperial commissioners engaged in the editing of the *Kokinshu*, and himself a leading poet of the day, allowed some of his verses to be incorporated in the new national collection. Beginning life as a nobleman's attendant Tadamine worked himself up to a position of trust in the Imperial favour, and was finally an official in the Imperial Court. Biographically very little is known of him, but that he had the soul of a poet coupled with a genius for giving it literary expression, is undoubted by all familiar with his poems. Tadamine bases his poetic fancy for the most part on nature, but it is nature interpreting humanity.

Miyoshino no
  Yama no shirayuki
Fumiwakete
  Irinishi hito no
  Otozure mo senu!

Yoshino's heights are white with snow,
  And thither my love is faring;
O colder, colder sinks he low,
  As if no heart were caring!

Those who have read our sketch of the life of Yoshitsune in a recent number of the JAPAN MAGAZINE will remember that in the mention there made of the fair Shizuka, consort of Yoshitsune, it was shown that when the heroine was brought captive before Yoritomo and commanded to sing, she rendered an adapted form of the preceding stanza, much to the displeasure of the famous shogun. It is an indication of how the

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ladies of that time were familiar with the leading poets. Tadamine well keeps up the reputation of the period for amourous poetry, a specimen of which follows. In this poem the author avers that to him the height of Elysium is to wake up in the midst of a love-dream. The consummation of bliss is in awaking before the dream is finished. It is, of course, impossible to convey by translation the felicity of diction and the delicacy of thought suggested in this tiny love-lyric bursting so spontaneously from the heart of the poet. There is a delicious ambiguity in the verse; so that one does not know whether the reference is to a dream as commonly understood or a reference to love's own sweet dream;

Inochi ni mo
  Masarite Oshiku
Aru mono wa
  Mihate-nu yume no
  Samuru nari keri,

  Of all dear things the dearest,
  Of all sweet moments sweetest—
    The soul of all to me is this:
    To wake from love's unended kiss!

Another of the more excellent of the poets appearing in the *Kokinshu* is Fujiwara-no-Toshiyuki. He was especially distinguished for his felicity of diction and his warmth of feeling, each of his diminutive lyrics being a veritable heart-throb. Belonging to a somewhat earlier period than Tsurayuki, he was a contemporary of some of the masters represented by the *Rokkasen*. To the Japanese autumn is a sad season, portraying the inevitable cycle of disintegration and decay pertaining to all created things; and this idea is finely suggested in the example next given. This gem of verse has about it that genuine appeal to nature which all have at some time felt. The poem turns on the question as to when autumn begins. Who can discern the strange insistent beginnings of decay? In death nature is richer in colour and fairer in beauty, as if to defy the cold and silent thing men call death. No: we know not just what moment autumn sets in. It is invisible to the eye; but one may *hear* it and discern it in the wind. Here is a touch of nature that no poet with which I am familiar has so delicately suggested nor so well expressed, not excepting the whole range of English literature. One must say as much, especially when the translation does so little toward bringing out the beauty of the original:

Aki kinu to
  Me niwa sayaka ni
Mienedo mo
  Kaze no oto ni zo
  Odorokare nuru!

When Autumn appeareth
  No eye can divine;
Its wind he who heareth
  Discerneth the sign!

Hereafter the examples selected from the *Kokinshu* are taken from among those associated with the name of no particular author. Like similar compilations made in England during the early part of the Elizabethan period, they represent poets whose work was circulated in manuscript without the name of the author, this being well known to the friends passing the much prized manuscripts from hand to hand; but in after years, when the friends of the poet, like himself, had passed away, the name of the poet was forgotten, though he being dead yet uttered his message.

The next poem, like the last one quoted, has reference to the rich, sad season of autumn. Autumn suggested not only the decay behind all colour and beauty, but the sorrow that clings to all desire. In Japanese poetry the moon always appears as a fitting symbol of this pain of unsatisfied longing. When the poet contemplates the pale autumn moon he realizes not only his own loneliness and sorrow, but the universal sorrow of mankind. This pessimistic attitude toward nature is probably a Buddhist idea; though no one can deny that it has not in it something of a universal note. Nature has little gospel for man. Nature can exercise neither judgement nor mercy, and knows no forgiveness. Nature provides no balm for human sorrow and unrequited labour. For all such essentials of an optimistic outlook on life, man must appeal to something higher than nature, the supernatural.

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SOME FESTIVALS OF MARCH

BY F. YAMAZAKI

IN healthful reaction against the pessimistic trend of oriental religion and the fateful stress of life and circumstance in a land where the majority are poor, the Japanese have always been prone to find vent for a naturally optimistic temperment in numerous festivals and other happy national occasions, every month being allotted its due share. According to the old Chinese custom the date corresponding to the number of the month was usually celebrated as a festival, a reminiscence of which is seen in the fact that Japan still observes the fifth of the fifth month as the Boy's festival and the ninth of the ninth month as the festival of the Chrysanthemum. Likewise the third of the third month is a festival, the origin of which, though obscure, seems to have come from the Chiness custom of setting apart that date for the expulsion of evil spirits from the household, the scapegoat used in this case being a doll to which the sins and evil spirits of the home were transferred, and the doll then thrown into a stream, carrying away the evil of the family. In Japan the observance took on quite a different aspect, soon transforming itself into what is known as the Girls' festival. Like many another Japanese custom it may have been the result of a compromise or a commingling of the new with the old; for we find that in the time of the Emperor Sujin (27–6 B. C.) there was an annual doll festival wherein young girls participated, and this, uniting with the imported 3rd-of-March festival of household purification, from China, became what is now the Girls' festival of Japan.

There is a regular set of dolls for this festival, which is one of the great annual events, significant to every girl of the Empire; and on the day previous to the 3rd of March the dolls are all properly dressed and set in order in the *tokonoma*. Each doll represents some historic character of the nation, and the *Hina* festival, as it is called, stands for something vital in domestic life. The supreme character among the dolls is that known as *Dairisama*, together with *Kisaki*, the two representing the Emperor *Dairi* and the Empress *Ohinasama*. These are taken as the typical couple of a happy national household. Next to the Imperial couple comes the *Sadaijin* and *Udaijin*, representing age and youth respectively, each bearing weapons ready for the fight of life. These are all dressed in

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splendid costumes of ancient period, and are in themselves beautiful creations of the carver's and costumer's skill. There are also three Court ladies in exquisite white robes, with crimson *hakama*, or divided skirt; and all are accompanied by five beautiful boys playing music. Then come three servants, also in ancient dress, one bearing the Imperial shoes, the second an umbrella and the third some baggage. The doll collection may be enlarged by the addition of *Kami-Hina*, representing the gods, but these are usually made of paper and dressed in the same material, not being at all comparable with the Imperial dolls. The dolls range in stature from five inches to twelve. They are carefully made by artists skilled in the carft, and cost from a few *yen* up to hundreds or thousands, accroding to the quality and the artist. The doll-personages comprise but the smaller part of the outfit; for there are numerous and often expensive and complicated accessories, such as household furniture, wardrobes and bureaux for taking care of the dolls and their costumes. The eating utensils alone are some thing to see.

On the festival day the dolls are all in place in the most honourable portion of the chief room, and food is placed before them in a reverend manner, since they represent the spirits of the past. The making and ordering of the food is a matter of profound convention and careful arrangement, as various qualities and colours are essential and the manner of service is intricate and *de rigeur*. Peach blossoms, which are usually out at that season, are placed in decoration on the doll stand. The oldest girl is the queen of March, and she invites all her girl-friends to the festival, and offers them white saké to drink the health of the ancestral spirits, and has them admire the fine array of beautiful dolls. In the evening the doll apartment is lighted with fancy candles, the reflection on the strange figures and fair peach blossoms being regarded as very beautiful. Some of the fair guests partake till their cheeks resemble the tints of the blossoms, and the picture is then regarded as having reached the height of perfection.

The significance of the event is probaly beyond the appreciation of the average foreigner, but it is of profound import to the Japanese family. First of all it stands for the worship of the Imperial Family, and the setting forth of the Emperor and Empress as the ideal couple of the nation. It also impresses on the girlish mind the importance of a pure and happy household, and how far artistic dress and womanly deportment go toward producing this desirable achievement. Elegancy and modesty in speech and action are the outward forces of the festival; while devotion to character and the honour of the ancestors is its inward moral import to the maidens of Japan. In fact the whole festival is a moral, artistic and technical lesson in household management. The importance and universality of the festival may be inferred from the number of shops that thrive in Tokyo by catering to the needs of the august dolls of the Girls' festival. There are shops that grow prosperous simply by pursuing the craft of making tiny swords for *Dairisama*, the Imperial doll. It is a weapon very deftly and cunningly formed, and is a masterpiece of art in itself. The prices of individual dolls depend on the richness of their costumes.

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THE HINA FESTIVAL: DOLLS IN ORDER OF RANK.

La fête des poupées. Das Puppenfest.

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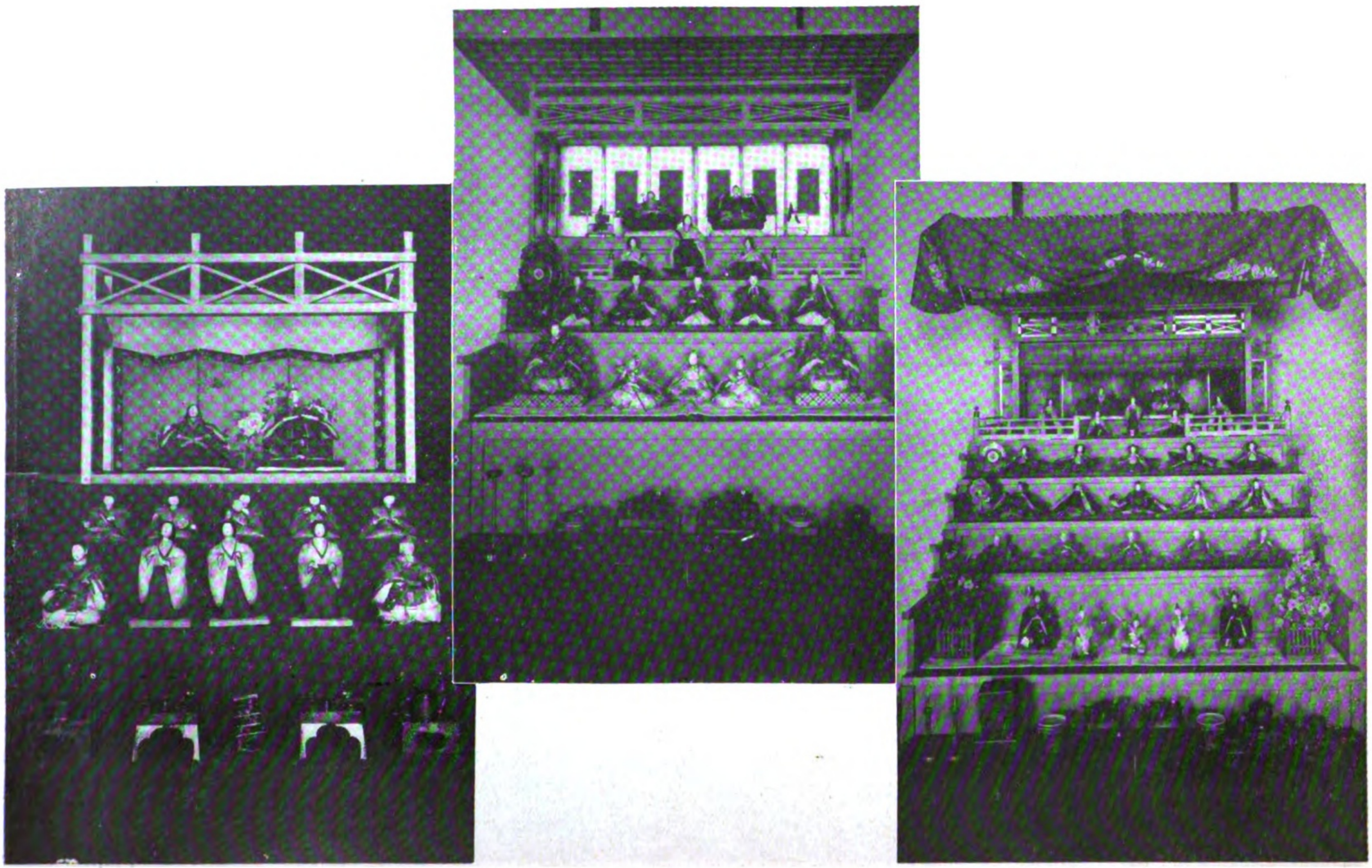

THE DOLL FESTIVAL IN LESS PRETENTIOUS HOMES. *La fête des poupées. Das Puppenfest.*

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It is usually from 3 to 5 *yen*; but those in the style used in the Imperial palace would cost as much as 25 *yen* each.

Another festival of March is that known as *Kyokusui-no-en*. This is a poem-making contest, in which the guests sit around a small meandering steam in the garden; and after the theme for poesy is announced, a cup of saké is produced, when the first guest takes a sip, sets it afloat on the tiny current, and proceeds to compose his poem. As soon as the cup reaches the next guest, he likewise picks it up from the stream, takes a sip, replaces it without accident if possible, and goes on with his composition; and so on with each guest till the cup has reached the mouth of the diminutive river.

On the 15th of March there is a festival known as the *Umewaka Matsuri* celebrated in the precincts of the Mokuboji temple at Mukojima. Tradition has it that in the tenth century, a child named Yoshida the son of a Kyoto noble, was kidnapped and carried to Edo, where he died; and sepulture was given the unfortunate but beautiful boy by the priest Chuen of the above temple. A tomb was raised over the young Umewaka Yoshida, and pilgrims have ever since gone there on the anniversary of his death to write poems on life's misfortune and the luck of those far from home and friendless. Even dramas have been founded on the sad event, the central figure being that of the poor mother looking in vain for her lost boy, and learning his fate only by the apparition of his ghost in a willow tree along the river bank.

Another interesting festival of March is the *Sanja Matsuri*, which takes place at the shrine of the same name in Asakusa on the 18th of the month. This shrine is dedicated to three brothers, who, in the reign of the Empress Suiko (593–628), went out one day with their nets, and took therein from the waters of the *Miyatokawa* a statue of the goddess Kwannon. The tablets of the three men are taken out in annual procession by the citizens and prayers are offered at the shrine where the recovered stature is set up.

At Saga in the province of Yamashiro there is a curious festival on the 19th of March, known as the *Omi Nogui*, a little temple dedicated to Buddha, and containing a statue only five feet high. The temple opens its doors but once a year, and the chief ceremony consists in dusting the image, which is considered so interesting that crowds gather to witness it. Traditions says that the man who built this temple prayed before its altar for seven days, and that Buddha was so impressed by this consecutive devotion that he revealed to the faithful one the fact that his father had been transmigrated into an ox and was engaged in drawing timber for the erection of the new temple. Henceforward the man became kind to all cattle, especially those drawing timber for new temples, lest he should be slighting his parent; and he thus won the benediction of Buddha. The accoutrements of cattle are rubbed on the statue of the temple in order to bring animals blessing, and it is said that these articles ever after have a pleasing odor in which the oxen delight. Consequently every year when the ceremony of the annual dusting takes place, the people gather to behold the god becoming clean, and then the priest displays the dusty cloth for the devotions of the multitude.

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Our Readers

We venture to invite our readers to favour us with comment and suggestion from time to time as to what improvements they would like to see characterize the pages of the JAPAN MAGAZINE. While it is naturally a pleasure on our part to acknowledge the receipt of letters from various parts of the world commending our policy and praising our contents, we should also be grateful for hints in regard to those aspects of Japanese civilization and progress upon which the world wants more light. A reader from Kobe says, "I cannot tell you how much I enjoy the JAPAN MAGAZINE; and each number seems to be an improvement on the last." Another from Yokohama intimates that the JAPAN MAGAZINE is most excellent in every way, and that the editor and management are to be congratulated. A prominent French critic writing from Paris assures us: "I take the JAPAN MAGAZINE every month and find it extremely interesting." The manager of one of the leading New York dailies writes: "The JAPAN MAGAZINE deserves to live etc. . ." The numerous applications we receive from abroad for permission to reproduce or translate our articles show an increasing interest in the aspects of Japanese life already represented by our pages, and the extracts and quotations from our columns in foreign reviews indicate a similar tendency. But there is much yet to be done in the way of bringing before the world the life and thought of Japan; and we should greatly appreciate suggestions in this direction from any of our esteemed subscribers. Our pages are of course not open to scavenging, muckraking or mere negative, carping criticism; we are inclined to a policy of construction and international good-will. So many are engaged in the easy policy of fault-finding and pulling down, that there is room for an ambition to strengthen and build up. We believe that the happiness and progress of the human race will be much promoted by inducing a greater mutual acquaintance between the East and the West; and we welcome all suggestion and advice tending to assist us in furthering that end.

Dr. Mabie's Lectures in Japan

When Dr. Hamilton Wright Mabie was selected as American exchange-professor to deliver in Japanese universities a course of lectures on American institutions, in return for the lectures given in the United States last year by Dr. Inazo Nitobe, it was felt by most Americans in the Far East that although the choice was an ideal one, Dr. Mabie would labour under a greater disadvantage than Dr. Nitobe in having to face an audience that knew much more about America than Americans knew about Japan. But Dr. Mabie, being a typical example of what Emerson described as the American scholar, soon arose to the occasion with remarkable achievement; for he determined to appeal to the Japanese mind

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by a presentation of that aspect of American civilization about which it knows least, and yet which it should know most, if the two nations are to pursue the paths of peace in mutual cooperation. The distinguished lecturer has framed a course of thought designed to bring before Japan the genius of American life and institutions in a manner never attempted hitherto; and though this must inevitably be an extremely difficult task, involving as it does, an exposition of American freedom and American individualism that to the Japanese mind must border perilously on "dangerous thoughts," yet the essential genius of republican civilization is being presented by Dr. Mabie in a manner and spirit so tactful, sympathetic and graceful that every Japanese recognizes in it the truth spoken in love. Indeed it is not too much to say that amid the many friendly deeds that America has done for Japan, the despatch of Dr. Mabie on this mission of illumination much be ranked as one of the most potent for international amity and mutual understanding. To the educated Japanese Dr. Mabie is proving more than a great scholar, a great teacher and a great prophet: he is the only real master of style in literature and language that the thousands of Japanese students of English have had the opportunity of hearing; and it may not be too much to hope that his visit will do something to create the same taste for English as a literature that young Japan already has for English as a language. Then English will become to Japan not only a means of communication with a great race, but also a means of race-marriage and soul communion. The aesthetically divine qualities of English literature, were Japan once to employ teachers capable of revealing and interpreting them would doubtless be deeply appreciated and assimliated by a highly artistic people like the Japanese; and the influence on the nation's own literature would be profoundly wholesome in content and form. Some of us are hoping that the result will at least be a more general reading of Dr. Mabies's own works in literature, which are written in a style and a spirit eminently fitted to inspire young Japan toward moral and literary beauty. To those of us who for years have been among his disciples as an interpreter of literature, it has been a special treat to hear in the living voice the same qualities so conspicuous in his books: qualities of art and eloquence, of poetry and humanity, and above all that graceful mastery of rhythmic phrase and form born only of the ease of forgotten toil.

The Antiquity of Japan

There is an Inari shrine in the town of Okushi, Ibaraki Prefecture, in the compound of which some building operations are going on. The labourers engaged in levelling the ground were digging the other day when they unearthed a large stone coffin. The news was immediately communicated to the chief priest, who sent for the head man of the village. In his presence the cover of the stone coffin was taken off, and inside were found many gold rings and other treasures, such as *kudatama*, *magatama*, and other ancient vessels. Judging from the construction of the coffin, it is 1,500 years old. News of the discovery was forwarded to the local government office, and an official was sent to examine the articles found. The shrine itself is a very ancient one, and in it Kurainetama-no-mikoto is deified.

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It was for awhile removed from the village by the command of Mitsukuni Tokugawa, Lord of Mito, but in 1702 it was taken back to its former site. Some earth was taken from the compound of the great Inari shrine at Yamashiro, Kyoto, and placed under the main building of this shrine with formal ceremony. Since then it had been customary for the Daimyo of Mito to bear the expense for repairs to the shrine, and one of his retainers was always sent as a special messenger at festival times.

Japan's Foreign Policy

The return of Prince Katsura to power aroused a good deal of journalistic discussion as to Japan's foreign policy. It is satisfactory to observe, however, that on whatever other points they may differ from one another, all the leading newspapers are unanimous in insisting that her foreign policy should not be aggressive, but should aim at the maintenance of peace in the Orient. The *Tokyo Asahi* is no exception to the rule. Now is the time for Japan to do her best to recuperate her vigor, instead of indulging in fascinating dreams of territorial expansion, and so aggravating the difficulty of her finances. The editor goes on to say that the wars with China and Russia were fought merely in self-defense, and that Japan has concluded an Alliance with England and Agreements with France and Russia to insure China's territorial integrity. But it must be admitted that she has her share of expansionists or Imperialists, as well as other nations. The Japanese Imperialists are anxious to find an outlet somewhere in the East for the expanding population of the country. Curiously enough, however, one section of the Imperialists holds views as to the best expansion policy diametrically opposed to those of the other section. The one advocates the establishment of paramount Japanese influence in Manchuria and Mongolia, the other a policy of Southward expansion. The arguments adduced by both parties are plausible enough in their way. The only trouble is that if the Southward-Expansionists had their way, the Navy would have to be enlarged, while the triumph of the Northward-Expansionists would mean the increase of the Army. To carryout either of these expansion policies without paying the least attention to the financial and economic condition of the country, which is anything but favorable just now, would be simply to defeat its own end and ruin the country. A reckless foreign policy should never be tolerated.

Japanese Emigration to Brazil

From the details of an emigration scheme, which formed the subject of conversation at a meeting of business men at the official residence of the Minister for Foreign Affairs recently it appears that a Tokyo Syndicate established in 1908 dispatched Mr. Aoyagi Ikutaro to Brazil in August, 1910, to enter into a contract with the authorities of San Paulo, of the Brazilian Republic, for the gratuitous lease of land measuring 50,000 *cho* (one *cho* equals one and a half acres). The local government submitted the bill for the lease of the land to the State Congress in December, 1911, and the bill having passed, a formal contract was signed on March 8th, 1912, by the San Paulo Government and Mr. Aoyagi, who at the same time acquired several privileges in the lease of adjoining lands. It was stipulated that for every fifty families settled, they are to receive from the local Government a prize of 6,500 *yen* and for every hundred families settled, an agricultural experimentural station, a pasture, and a Portugese school established by the State Government, besides the necessary roads and refundment of expenses incurred by the emigrants for their removal from Japan. Against these advantages, the Japanese

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syndicate stipulated that two thousand families would be settled in San Paulo within four years and one hundred within the first year; that it will pay 4,560 *yen* to the State Government as expense for superintendence and 13,000 *yen* before August 8th this year as security for the fulfillment of the contract. The Tokyo syndicate is now under the necessity of transferring its entire rights and privileges to a new company established for the purpose; and seeing that but a short time is left for the completion of the necessary proceedings, failing which the syndicate will have to forfeit its rights, the Premier and other Ministers requested the business men to constitute themselves promoters of the new concern, which request was at once accepted. Mr. Kurachi dwelt on the undesirability of throwing up a contract which the Brazilian Government went to the extent of altering its laws to get confirmed. Baron Kondo explained the highly profitable nature of the scheme, adding that the future development of Japan depended on the extension of her colonies. Mr. Ishiwara Motome, who personally inspected the land, and Dr. Kozai gave useful explanations; and the appointment of an executive committee consisting of ten members brought the meeting to a close.

The Philosophy of Religion

A Philosophy of Religion by Dr. Genchi Katō, was published last year, says the *Japan Mail*.

The book, representing many years of study, and worldwide research by one of Japan's greatest modern philosophers, embodies the latest results of scholarship on Comparative Religion. The author acknowledges his deep indebtedness to the great German, French and English authorities on this subject, and in a tone keenly critical and philosophic throughout he explaine scientifically all the facts and phenomena of religion. The numerous discussions, anthropological, psychological and archeological, that characterize its pages, are buttressed by an array of facts drawn from studies of Comparative religion, that would satisfy the most critical doubter. In the introduction Dr. Kato gives an exhaustive account of the founding of the Science of Comparative Religion by such men as Max Muller, Tiele and O. Pleiderer, and its subsequent development. The book is divided into two parts, one dealing with the methods and stages of religious development, and the other with the forms it has assumed. After dealing with natural religion in all its lower phases of evolution, the author takes up the more developed forms and subjects them to exhaustive treatment. A whole chapter is devoted to the naturalism of the Veda; and the development of polytheism among the Greeks and Romans, and the faith of the ancient Aryans and Persians are discussed in the next four chapters. The religious of the Hebrews, Babylonians, Assyrians and Egyptians are all brought before the reader in a most illuminating manner; and the author enters upon an interesting comparison between the theological conceptions of the Aryans and the Semites, the one culminating in Buddhism and the other in Christianity. The creed of the Semites placed a natural gulf between man and God; while the Aryan creed regarded God and man as of the same substance. Nearly half the volume is given to a discussion of the evolution of religious ethics. The classification of religions into the true and false, natural and revealed, is criticised, and religion is defined, making an apt distinction between religion and superstition. In addition to all the western authorities dealt with, more than 50 Chinese and Japanese authorities on the subject are included.

Influence of Japan on India

In discussing the indebtedness of India to Japan, an article on the Renaissance in India, in the *Indian Review* for December last says: The needed spark was in the fullness of time forthcoming from the Kingdom of the Rising Sun. In 1904 the world was staggered by the news that the Imperial Navy of Russia was destroyed in the straits of Tsushima by the baby fleet of Japan. The whole of India was agog to hear the news of the war from day to day. Japan finally won and India finally

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awoke from the slumber of an age. The brain was fired and the old conventional Dark Age was broken through once and for ever. At a bound India came into self-consciousness. She became aware of herself: she felt once more the throb of the life repressed by the Dark Age for a century and more. She knew now that it was a great lie which the Dark Age had told her that she had reached the perfection of development and that there was no golden age ahead. She felt that she must go forward and that she could. Her golden age was still in the great future. All the heritage of the glorious past was but an equipment for pressing on to the greater glories of the future. Such life could no longer be repressed. In her former state of vigour India was reincarnated and with a great vision for the future. This then was the great Ranaissance of India.

The Imperial Coronation

Now that more definite information has been given out concerning the coronation of the new Emperor, it seems that the auspicious event will take place at Kyoto during the month of November, 1914; and to lend still more glory to the occasion the Taisho-sai, or Autumnal festival, will be celebrated at the same time. As the Coronation will be the most important ceremony held in Japan since the enthronement of the Emperor Meiji, the preparations will be of a most elaborate character and everything carried out on a scale consistent with the dignity of the Empire. Envoys and representatives from no less than 22 foreign nations are expected to be present, and preparation will have to be made for their reception and accomodation, as well as for the enormous concourse of visitors sure to arrive in Kyoto at that time. The selection and making of the Imperial ceremonial robes and utensils will in themselves be a matters of no light responsibility. Certain innovations will probably be introduced to render the occasion more in accordance with modern sentiment than it has been in the past; and this venture also involves the most careful attention of the Imperial Household. Coronation ceremonies in the Japan of the past have been usually in accordance with those inherited from the Court of China; but at the next coronation these observances will be ignored, and everything will be purely after the Japanese manner and tradition. On the day of the Coronation Imperial envoys will be despatched to the various mausolea of the ancestral Mikados to report the event to the spirits of the Imperial Ancestors; but the most important part of the actual ceremony will take place in the *Kashikodokoro*, or Shrine of the Imperial Spirits, where due homage will be rendered the new Emperor by the great personages of State, and the spirits of all past Emperors will be worshipped and besought to lend benediction to the new Emperor and his people. There will also be a minor shrine for paying homage to the Empress. In these shrines the Emperor and Empress attired in grand ceremonial robes, will worship before the Imperial spirits, while informing them of the great event. Subsequently their Majesties will retire to the *Shishinden*, or Hall of State, where they will ascend the Throne and receive the congratulations and felicitations of the princes, great personages of the Empire and the foreign envoys. Upon the following day will take place the Annual Harvest Festival, when his Majesty performs the ceremony of eating the first rice. A special shrine will be erected, for this ceremony also, probably in front of the great Hall of State. At the appointed time, the Emperor arrayed in proper ceremonial robes, will first perform the usual ablutions, and changing his robes again, will repair to the shrine and present food offerings before the Imperial spirits. In many ways the Coronation will afford a more satisfactory glimpse of the inner aspects of Japanese civilization than the Imperial Funeral did; for the latter event took place at night, and under the shadow of a great sorrow; but the Coronation will be an event of unrestricted joy; and a nation may be judged by its manner of rejoicing even more accurately than by its way of expressing sorrow.

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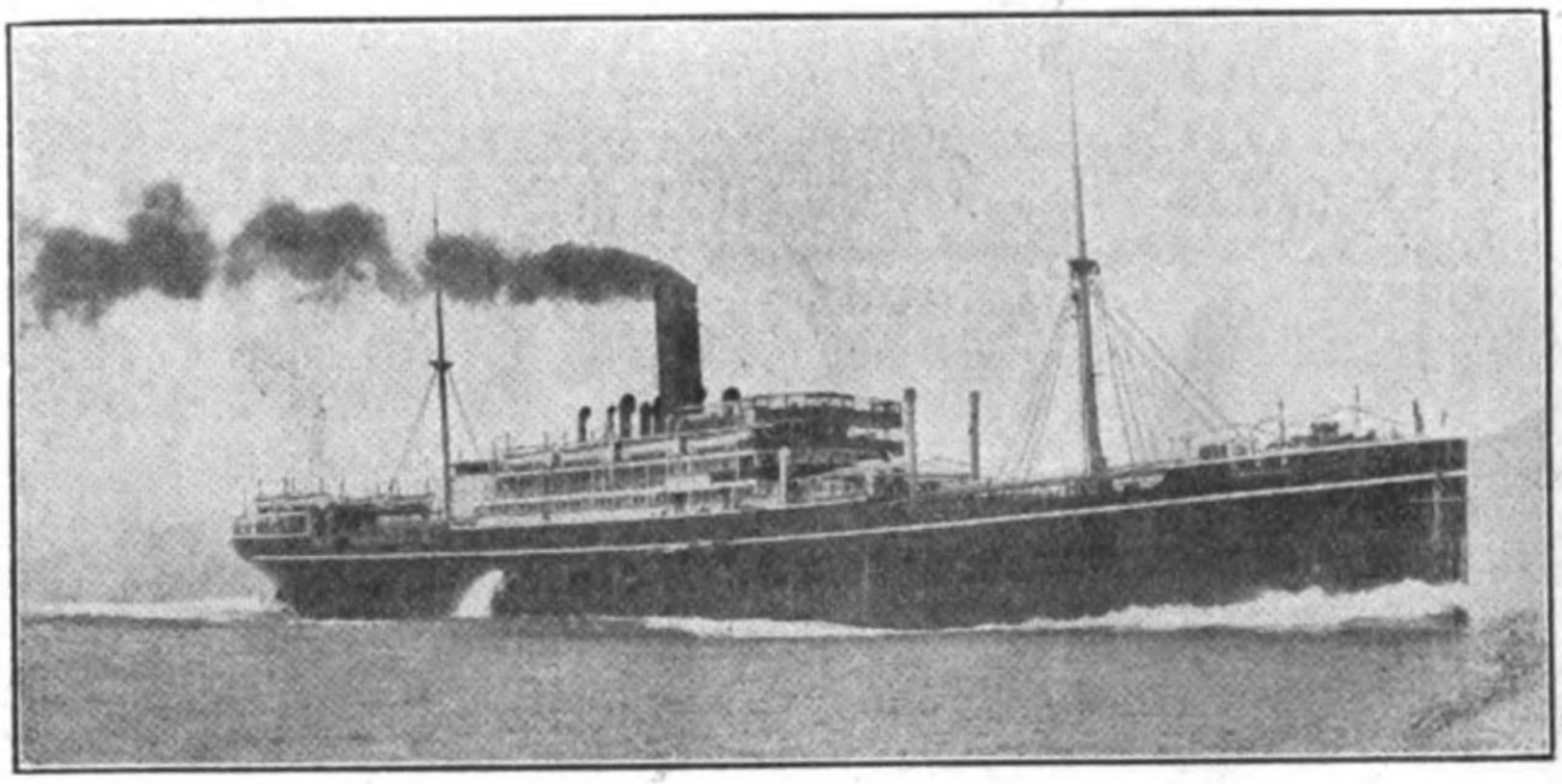

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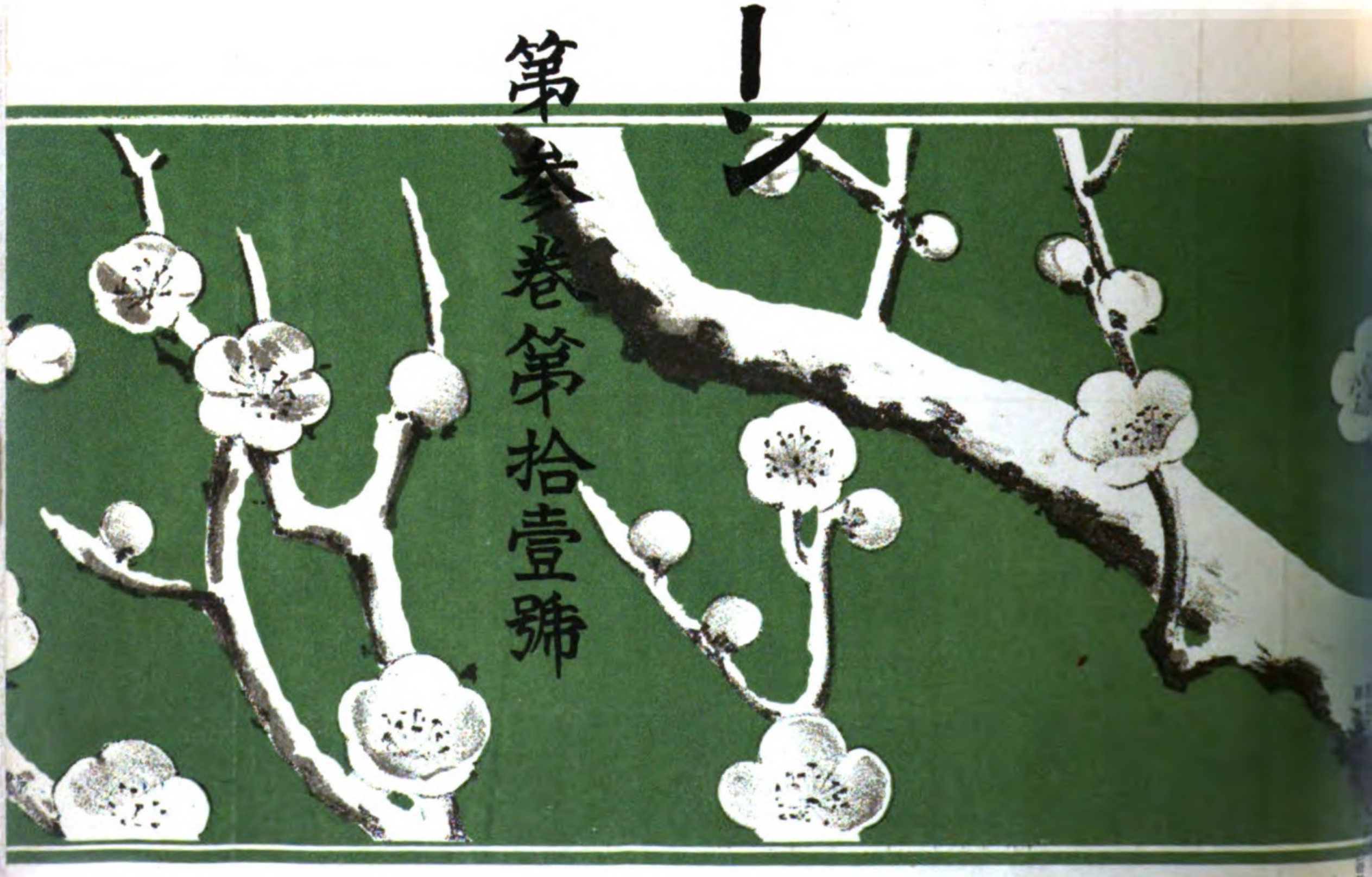

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